A DREAME OF THE DEVILL AND DIVES.

Most terrible and fearefull to the seruants of Sathan, but right comfortable and acceptable to the Children of God.

Plainely described by way of Dialogue: very necessarie to be read aduisedly, and heard attentiuely, both of rulers and inferiours, rich and poore, yong and old, wise and simple, that wish rather to dwell in Heauen then in Hell.

LONDON,
Printed by EDW: ALLDE for SARA. WHITE and are to be *sold at her shop, neere the litle North doore of* S. Paule, at the Signe of the Gunne.
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BRITISH MUSEUM

TO THE RIGHT HONORAble Lord *Francis*, Earle of Bedford, one of her-Maiesties most honorable priuie Counsell, Knight of the Noble order of the Garter, grace and peace with God and man.

THough some (Right Honorable) haue with no small industrie and Studie, set forth Bookes and Pamphlets most false, yea ridiculous, for the seducing of the simple, and hurt of many, and also though diuers doe daily publish fond and fantasticall Bookes, neither tending to the publique profit, nor common commodities of any, but onely to feed the foolish fancies of fond heads; Yet (as Christian Charitie commandeth) and as one that detesteth such wicked and erronious writing and vaine and vnprofitable enditing, haue now in this perilous time, (when no good admonition will be acceptable, neither any good thing practised) of very zeale set forth a dreadfull dreame of the *Deuill* and *Diues*, to terrifie the wicked, to feare the faithlesse, and to stay the Atheists and the sinfull worldlings from going to hell, fearing that many are so deuilish bent, and regard God so little, that they will not be the better for it, but weigh it rather as a false & foolish dreame: (if there be any such as I feare there be to many)

will wish they had taken warning thereby, if they come once to hell. And though the Booke be but little and light, the matter therein contained, is of great importance and weight: if our euerlasting saluation and damnation, and the loosing of the Kingdome of Heauen, and the winning of the dungeon of hel, may be so counted. A more curious worke and cunningly contriued, I might haue penned, but a more necessarie booke I could not haue published; and as the same is most worthy to be marked and regarded, euen so I thought meete to dedicate it to your Honour, being a zealous and worthie personage: trusting your Lordship will not onely pardon my boldnesse herein (though I so simple a person, and vnknowne to your honour) haue so rashly presumed: but also that you will respect the guift, and not the giuer: the meaning not the penning, and the marke that I shoote at, not my vnskilfull shooting. And thus briefly I commit your Honour to the liuing God, whose mercy is meruailous, whose power is infinite, and whose loue doth exceede.

Your Lord-ships most-humble and obedient to command.

Tho. Lupton.

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Theophilus and Eumenides being Speakers.

Theophilus.

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What ayleth you man? Is your wife ſicke, or any of your children dead? or are you robbed or ſpoyled of any of your goods or treaſure? or haue you had any other worldly misfortune? Hide not your griefe from me, for though you doe not care greatly for my company, yet I aſſure you, I am much deſirous of yours: yea, and I doe loue you better then you loue your ſelfe: for I loue you ſo well, that I wiſh the endleſſe life and ioyes both of your ſoule and body in the Kingdome of Heauen: whereas you onely deſire the moſt vaine and ſhort pleaſures of your bodie heere in this world, though it tend to your endleſſe deſtruction in the dungeon of hell. Therefore hide not your griefe from him that loueth you ſo dearely, and though I am not able to recouer your loſſe, or amend that is amiſſe: yet with my good counſaile I hope to comfort you.

Emm. I thanke you for this your vndeſerued friendſhip. Indeed (as you ſay) the loſſe of goods, the death of children, the ſickneſſe of a faithfull and louing Wife, and ſuch other worldly calamities, doe make worldly men thoughtfull, & their hearts to be ſorrowfull. But to ſay truly, ſickneſs of wife, death of children, loſſe of goods, & other worldly calamities

should make vs merry and ioyfull in respect of other things that we make no account of.

Theo. I perceiue now in you a greater alteration then euer I did, for euer since I knewe you, you haue beene altogether a right worldling: and so accordingly, nothing could make you more sorrowfull then worldly mis-fortunes, and nothing more merrie then earthly prosperitie: but now it seemeth that you are otherwise changed and minded.

Euan. You haue hit the truth, for I assure you, since you saw me last, I am as cleane turned, as though blacke should be white, and darkenesse should be light.

Theo. Of this your godly change, none is more glad then I: for I haue perswaded you as much as I might, to despise worldly pleasures, to be patient in trouble, not to lament for worldly losses, nor to mourne for the godly death of your friendes, nor to bee carefull for any worldly calamitie: for I haue tolde you many a time and oft, that neither perfect felicitie, nor extreame miserie, are to be found in this life. Therefore this your godly alteration maketh me beleeue, that either you haue beene in some godly mans company, or at some learned mans Sermon, which is Gods appointed ordinarie meanes

to winne the wicked.

Eum. Though I am changed yet it is not by any good counsaile, or by any good preaching or sermon, as you suppose, for I never cared for the company that vsed any vertuous talk, or would giue any good counsaile: and as for Preaching or Sermons, I cared not so much for them, marry sometimes (but that was verie seldome) I went to a Sermon, rather to seeme obedient to my Prince then for any deuotion to Gods word, and for an hypocriticall shew then for any desire to learne any goodnesse, which might well appeare by my fruits which doe follow. For when I came home from the Sermon, the least thing contrarie to my minde would make me fret, and fome, fall out with my wife, or brawle with my seruants though the Preacher taught me to be patient: & though I had great dainty cheare, yet I neuer remembred my poore hungry Brother, neither would I giue him one scrap thereof, though the Preacher threatned me with Dives, which therefore went to Hell. My Garments made me proud, my Wealth made me stoute, I disdained them that were poorer then I, and I enuied the prosperitie of my enemy: and to say the truth, I was rather worse after I had heard the Sermon,

VVhy the wicked goe to Sermons.

then I was before, Therefore say what they listed, and preach what they would, all my whole minde was still in getting worldly wealth, pampring my body and feeding my fancy, making no account of heauen nor hell, nor God, nor the Deuill.

Theo. Though you in that case made no account of the Deuill, yet doubtlesse the Deuill made some account of you.

Eum. Be sure of that, yet I know certainly he is deceiued. But if God had made no more account of me, then I did of my selfe, the Deuill had not beene deceiued of me as he is, nor I so out of danger as I am: for I was in the very high way to hell, and none went faster to the Deuill then I: though you and diuers others willed me to forsake the way, yet all that would not serue.

The. Then who caused you to turne backe again or to forsak that euil way you walked in?

Eum. Who turned Saint Paul from going to persecute the Saints?

Theo. God, who else?

Eum. Euen so it was onely God that caused me to turne out of the way of hell. Therefore me thinketh that they are in a very erro- Free-will an erronious opinion.
nious opinion, that affirme they haue free will: yea and haue power of themselues to do

such

such good deeds as may bring them to heauen: for if Saint Paul & I had no power to do that euill we pretend, which is our naturall inclination: then it is farre vnlike, that any should haue free will or power to doe well, which is cleane contrarie to their naturall disposition.

Theo. That is most certaine, for who hath power to awake when nature constraineth him to sleepe? Who can remember all things that he will, and forget nothing? Who hath free-will to performe to goe to any place and at any time that he will appoint? Who hath free-will to be alwaies healthfull, and neuer to be sicke, or to haue his wits perfectly, and neuer to bee mad? Or what healthfull man can fast foure or fiue daies, & will not bee hungry? none on the earth I am sure. Now if we haue not free-will to doe the workes of men and earthly things, then how is it possible that we should haue free-will to doe the workes of God or heauenly things? Therefore I may truely say, that they are rather dolts then Doctors, lewde then well learned, and wicked then witty, that holde or beleeue this fond or ridiculous opinion of the power of mans free-will. But I pray you tell me (for I am very much desirous to know) after what sort, or by what other meanes hath God changed your minde?

minde?

Eumenides Seeing you are so desirous to know, I will not be vnwilling to tell you. It chanced that of late, I and a sort of wicked worldings (that neither loued God, nor feared the Deuill) did sup altogether, where we lacked neither fine fare, dainty dishes, plentie of Wine, pleasant musicke, or any thing else that might make vs merry. If you had seene our vnmeasurable quaffing, our abominable talking, and heard our detestable swearing, you would haue taken vs for deuils, (correspondent to my name) in the likenes of men. And when we were in the middest of our suppes, one of our Minstrels gaue vs a song, touching fasting, praying, and almesdeedes: and reproued swearing, drunkennesse and other sinnes: but he might haue sung it to the Wall as well as to vs: & then one of my company said to him that sung the Song: Sirra this song is more meete for a Church then a Tauerne, fewe come to Tauernes to fast, pray, and giue almes: I meane not (saith he) to weaken my body with too much fasting: I will eate fast, and drinke fast, and that is the fast that I meane to fast. Then said another, I meane not to waste away my goods with giuing of almes, I will not maintaine a sort

of

of idle knaues & drabs with my goods: I haue got it my selfe, and why should not I spend it my selfe: let the Sermon-runners, and pitifull Protestants releeue them: marry when I am at the point of death, and when I see that I can keepe my goods no longer, perhaps I will appoint by my will, that some poore folkes shall haue halfe penny dole, or halfe a penny loafe, but surely as long as I liue they get none. Then said the third, you are not so vnwilling to giue almes, but I am as vnapt to pray: and to say truely, what need a man pray for any thing, that lackes nothing? I haue health, wealth and liberty, what would one haue more? therefore if I pray, I should pray for nothing, for I lacke nothing: but what mad men will pray for nothing: therefore least I should be counted a mad man, I will not pray at all. Then said another of our company, Sirra, your song is against drinking, which you call drunkennesse, but I will not leaue drinking for all your song, for drinking well ouer night, maketh me to sleepe soundly all the night after, and my sound sleeping maketh me haue a good memorie. Sir (said the Minstrell) you are happy that such a good commoditie commeth vnto you by drunkennesse, which you

count

vant quaffing and drinking: for I haue bene
drunken diuers times, which I sore repent,
and therevpon I haue slept soundly, but I
could not perceiue that it brought mee any
good memory: For I remembred not my sins
committed to GOD through my drunken-
esse which indeed might haue bin a good me-
mory: for thereby perhaps might haue growen
repentance for the same, so that I cannot
thinke that any such fruite (as good memory
) can growe out of quaffing & drunkennesse.
Now like you this Minstrell (said I:) hath
he not made a good Argument against you?
I will haue no more such Minstrels in my
company (saith he:) at my hands therefore
he shall fare the worse, and his reward shall
be the lesse. And now let both Ministers and
Minstrels say what they will, I will quaffe
and drinke whiles I may: marry some say it
will make me blinde before I am halfe olde,
but that is no matter, for I were as good
drinke mine eyes out while I am aliue, as
haue the wormes eate them out when I am
dead. Thus every one said something in com-
mending or allowing the same that he liked:
and when we had thus wasted the time in
trifling, too much drinking, vaine sporting
and sinfull talking, to the hurting of our bo-

dies,

dies, and mispending of our goods, to the e
uill example of our neighbours, to the griefe
of the godly, to the endangering of our soules,
& to the high displeasure of God, we euery one
tooke our leaue one of the other: but some (I
may say to you) was enforst to be led home.
And so I for my part went to bed, without ei-
ther acknowledging of God, or feeling my
sinne: & being more like a brute beast then the
Image of God, I fell a sleepe.

Theo. O what a dangerous case were you
in? What if you had dyed before you had
waked, as many haue done sodainely? You
knowe that no man can repent vnlesse hee
acknowledge his sinne, neyther can any bee
forgiuen vnlesse hee aske mercy: neither can
mercy be graunted without firme faith in
Christ: without all which (by your owne
saying) you fell a sleepe. I assure you, the
stoutest man that euer was, neuer aduentured
himselfe in such a danger, though hee were
enforced to fight onely against tenne thousand
men, and as many monsters: neither was he
in such a hazard, if he were of a perfect Faith,
and put his whole trust in God: for he did
but aduenture the losse of his short life in this
world: but you did hazard the losse of your
euerlasting life, in the ioyfull Kingdome of

Heauen:

leauen: therefore it ſtands vs all vpon, to watch and pray, both at our riſing in the morning, and in our trauels in the day time, yea, and at night before we fall a ſleepe: and then remember our ſinnes paſt, to bewaile the ſame, and earneſtly to aske mercy of God therefore: and finally, to beleeue the forgiueneſſe thereof, through the death and paſſion of Chriſt. He that ſleepeth on his pillow ſleepeth ſafely, though he ſleepe not ſoundly: but hee that ſleepeth on the ſofteſt downe pillow in the world, without this, he may ſleepe ſoundly, but I am ſure he doth not ſleepe ſafely.

Eum. You ſay moſt truly, and I knowe it moſt certainely. But if he that ſleepeth without this your precious pillow one night, be in ſuch danger, then in what danger haue I bin all, that haue ſlept without it (I thinke) tenne thouſand nights at leaſt: nay, the moſt part of all my life? but thanks be vnto God that hath preſerued me from ſuch a maruellous danger.

Theo. Did you ariſe the next day in your wonted order, and did you follow your former folly?

Eum. No, I thanke God, for I had a bridle that did drawe me backe: and I had a bit to chew on, that made me to ſtay.

Theoph.

Theo. What is that, I pray you tell me?

Eum. Forsooth in my sleepe I fell into a wonderfull strange Dreame, which was the occasion of this my sodaine change.

Theo. You know, that for the most part Dreames are foolish, false & fantastical, therefore it is not like that that was the cause.

Eum. Though many Dreames are so, yet all are not so. For Ioseph's Dreame (which was the sonne of Iacob) was neither false nor vaine, neither cause of foolish cogitation nor of vaine imagination, but it was most true, consisting onely of God, and wrought a meruailous effect: for thereby Ioseph became not onely a figure of Christ, but also was a great safegard to his father and his children in the great dearth that did follow: which dearth was reuealed to Ioseph by this Dreame.

Theo. Yea, he was a godly man, and therefore God fore-shewed the same vnto him by a Dreame.

Eum. King Pharaohs Butler and Baker were heathen or wicked men, or at the least far inferiour to Ioseph in goodnesse, yet they Dreamed true Dreames, and according to Ioseph's interpretation, the Butler was restored into Pharaohs fauour, and into his

Office

Deuce againe: but the Baker was hanged:
King Nabuchadnezzar was the enemy of God
and hated Gods people: yet he dreamed a true
Dreame, which Daniell interpreted to him, Dan. 5.
wherevpon the same did follow accordingly: for
he fed seauen yeares like a beast in the fields,
vnder the boughs of Heauen, and thus did God
bring downe the haughtie and proud heart of
that great and mighty King his enemie; to
know that he himselfe was the mightie King
of Heauen and Earth, whereby he did hum-
ble himselfe to GOD: all which was re-
vealed to him through Gods diuine power
and wisdome by a Dreame.

Also, the foure Monarchies were reue-
led to him by a Dreame, interpreted by Da- Dan. 6.
niel: Now if God hath vouchsafed to shewe
true Dreames to a Heathen, to a Tyrant,
to a Persecutor of the people, a Blasphemer
of God, one that despised God, and tooke him
not for his GOD: then why should you
doubt, but that God likewise may and hath
reuealed vnto me a true Dreame, that am
baptised a Christian, that take Christ to be
my Sauiour, and confesse with my mouth
and heart, God the maker of Heauen and
earth, though (through the instigation of the
Deuill) I haue denied him in my deedes?

Theo. I muſt needs graunt, that you haue ſpoken wiſely and truly, I am glad to heare theſe words come out of your mouth: but marke this one thing, Many a one haue dreamed moſt wonderfull and ſtrange dreams, and ſeene ſuch things in their ſleepe (as it were in viſions) that it had beene enough to haue made them repent and to liue godly, but yet for all that, they were neuer the better nor turned from their wickednes.

Eum. I graunt no leſſe, yet that maketh not that my Dreame hath not cauſed me to turne from my ſinne: though ſome ſeedes are ſowen amongſt Stones, Brambles, Highwaies, and eaten of Birds, whereby they are ſowen in vaine, and bring forth no fruite, yet ſome is caſt in good ground, & bringeth forth plenty, (as this Dreame hath taken roote in me and wrought this good effect.)

Wherefore I would not haue you to doubt my ſaying, for that ſame God that cauſed Ioſeph, the Huſband of Marie the Virgin, and Mother of Chriſt, through his Dreame, to flie into Egipt, with Chriſt and his Mother, to ſaue the childs life from the cruelty of Herod, hee (I ſay) hath onely inflamed my heart through this Dreame, to flie from my ſinne to ſaue my ſoule from the crueltie of the diuell

and

and the tormentes of hell.

Theoph. Now I perceiue, that God of his mercifull goodnes, hath drawne you from the Deuill by this Dreame: He calleth whom hee will & when hee will, and by what meanes hee will. But tell mee I pray you, were any of your companions, that supped with you, moued to repentaunce and amendment of life as you are, or had they any such Dreame?

Eumenid. Not that I know, but if they had not, I would to God they had: the one of them (as I vnderstand) dyed soddainly in his bed, the same night following without any token of repentance, or once calling vpon GOD for mercie: and as for the other, they are the same men they were before, as far as I know, neither are they allured through this my alteration, nor feared with the suddaine death of the other.

Oh, how much am I bound to God, that hath called mee out from among the rest, and hath reuealed to me by such a diuine meane, such thinges as haue made me, of the sonne of Sathan, the Childe of God: hee might haue made me to die suddenly, as the other did, and raised him that died suddenly to dreame as I did, if he would.

Theo. That is most true, but it may be, that he that died thus suddenly, would not haue turned to God as you doe, if he had dreamed as you did: therefore God worketh all things for the best, according to his heauenly will and wisedome. Hee seeth (like the good Husbandman) what ground is apt to bring forth fruit.

Eum. I was as euill ground as could bee, I was more wicked then, then he, and if my louing GOD, with the dewe of his grace, had not moystened and softened my heart to make the Dreame penetrate into the same, I should haue beene no more turned by my Dreame, then the rest are chaunged through the fearefull & sudden death of their drunken companion.

great change. *Theo.* You speake most truly: what a maruelous change is this, that I now see in you? yesterday wicked, this day Godly: yesterday the childe of the Deuill, this day the sonne of God: yesterday as one dead in sinne, this day as one aliue from sinne. But now as you tolde me, that you are turned by your Dreame, so I beseech you tell me the manner of your Dreame.

Eumenid. Forsooth, my Dreame was of the Deuill and Diues: that is, of the rich

Glutton,

Glutton, ſpoken of by Chriſt. He thought I ſaw Diues in great burning flames of fire, making ſuch lamentable mone, that it would haue pitied the hardeſt heart in the world to haue heard him. Luke 16.

Theo. Diues the rich Glutton, ſpoken of by Chriſt in the Goſpell, is thought (by the iudgement of diuers learned men) to be rather a Parable then an Hiſtorie.

Eum. Whether it be a Parable, or no parable, I know not, but my dreame thereof will neuer out of my mind, which as it is very lamentable ſo is it to me very profitable.

Theo. What were Diues words, I pray you?

Eum. Hee ſaid thus as followeth: Woe worth the time that euer I was borne, woe worth all my goods and riches: I would I had bene the pooreſt wretch on the earth, for then I ſhould not haue bene drowned in ſuch worldly pleaſures as I was: for it was my worldly wealth that wrought all my miſchiefe, and brought me to theſe dolefull and intollerable torments of hell: little wot they what harm they procure for themſelues, that powle ſo for worldly proſperitie and wealth: for Wealth and Riches, are Snares and Gines to bring men to the Deuill. Then,

me thought, I saw the Deuill most terrible, not farre from him, saying: Nay Dives, it was not thy wealth, but thy wicked vsing & euill spending of thy wealth, that hath brought thee to this.

Oh said Dives, I wanted the grace of God, and then, how could I vse my goods well?

Then sayde the Deuill, thou prayedst not for the grace of GOD, and then how couldest thou haue it? but if thou hadst beene the most poore and miserable wretch in the world yet if thou hadst not taken thy pouerty patiently and thankfully, and therewithall depended vpon Gods Fatherly prouidence and mercie, thou shouldst haue beene in as euill case, as thou art: for Riches well vsed, is no harme, and Pouertie impatiently taken, doth no good.

Then said Dives to the Deuill, thou speakest now to me that, which can doe mee no good, which thou wouldest haue beene loth I should haue heard, being aliue vpon the earth, when it might haue done me good.

Then said the Deuill to him, it had made no great matter, if thou haddest heard it, for there are now on the earth, many wicked worldlings, that are both wealthie, proude and disdainefull, as thou wast, and that haue

more

more teaching and preaching, then euer thou haddest, and yet they are so bewitcht with their wealth, so puffed vp with their possessions, so proude with their gorgious attire, and so drowned in their delicate dishes, that they will not heare it, and if they doe heare it, they quickly forget it: and some perhaps prate or prattle of it a little, but practise it neuer a whit. Marke this

Then saide Dines, I was once in the case that they are in: but they were best take heed, least they come into this place, that I am in: else, though they haue earthly honour for a while, as I had, they shall haue endlesse horrour in Hell, as I haue: for gaudie geare on earth, they shall haue gnashing of teeth in Hell: for vaine fame on Earth, they shal haue shame in Hell: for curtesie, and waiting, they shall haue cursednesse and wayling: for short wealth, endlesse want: for fine fare, continual famishing, for pleasant perfumes, most stinking smels: for short pleasure on earth, euerlasting paines in hell. Oh, if they felt that I feele, they would doe as I would doe on earth, if I were there.

Then saide the Deuill to him, what wouldest thou doe, if thou wert liuing on the earth againe?

Then

Then saide Dives, I would to God that I were there, as I was to prosue: for then would I so repent my sinnes, and call to God for mercie in Christ Jesus, that I would not onely escape this dolefull place, where I am, but also attaine the endlesse ioyes of heauen, from whence I am now excluded for euer.

If I were now liuing on the Earth, and if I were tenne thousand times richer then I was, and might liue tenne times longer then I did, knowing that I know, and feeling that I feele: I would so frame my selfe, to exercise the Scriptures, and to followe the worde of GOD, that my flesh should not intice me, the world should not allure me, nor all the Deuils in Hell should deceaue me.

Then saide the Deuill, he were a wylie fellowe, that I could not deceyue: I deceiued thy first parents, Adam and Eue in Paradice, and caused them to breake Gods commandement, spoken to them there: dost thou then thinke, that I could not deceiue and allure thee, to neglect God and his worde, declared in the earth, if thou were there aliue againe? Many that GOD plagues on the earth, daylie doe fall and crie vppon God in

their

heir tormentes and paine, and so promise ve-
mently, that if euer they recouer, or bee re-
ored to their health againe, they will turne
uer a new leafe, will change their life, and a-
end their liuing: but when they haue their
ealth, as they had before or bee out of paines
they were before, then are they as euill, or
orse then they were before, when GOD
ath once serued their turne, they are no more
y him, and then they are ruled by mee, that
hen could not helpe them: nay, seeke their de-
truction.

Promises to God broke.

Then said Diues, though they that God
lagues with vehement sickneſſe, and other
aynes and tormentes on the earth, doe forget
God and their promise, when they be well eye-
her, for that they presume too much vpon
Gods mercy, or else forget or beleeue not, that
here are such euerlasting paynes, appoynted
or the wicked, or else assuring themselues to
epent and aske mercie at their death, which
s but a very brittle staffe, to leane or stay on,
et, if I were aliue on the earth, no world-
y felicity should tempt me, no pleasure should
osure me, no wealth should winne me, nor
o Delicates should draw me, to forget that
GOD, that made all things for man, that
ent his onely Sonne to die for man, and hath

prepared

prepared his Kingdome of Heauen for me,
neither doe any thing to offend God, or dan-
ger my soule; that flesh and blood, through
Gods grace, were able to refuse. For it is
farre vnlike, that they that are aliue on the
earth, should bee earnest and warie to walke
in the way to Heauen, or to flie from the way
to Hell, as I, that haue vtterly lost those e-
uerlasting ioyes of Heauen, and that feele
the fiery flames of Hell.

But when they are heere where I am, then
they will lament as I doe, and then they
would giue all the world (if it were theirs to
giue) to be but one houre aliue on earth, to
repent their sins, and to call for Gods mercy
in the death of Iesus Christ. But then alas
it will be to late for them, as it is now for me.
Oh, the greatest paines on the Earth is plea-
sure and ioy, in comparison to the torments
of hell.

Then said the Deuill, and the greatest
pleasures on earth, are extreame torments to
the ioyes of heauen.

Then saide Diues. Why didst thou loose
the ioyes that thou haddest? To whom the
deuill saide, Why didst thou loose those ioyes
thou mightest haue had? To whome Diues
saide, if I had knowne the ioyes of heaue-

as

well as thou didst, and had beene in heauen
s well as thou wast; I would not haue lost
eauen as thou didst.

Then saide the Deuill, I may thanke my
ide for it, for if I could haue beene content
ith my estate, which was too good for me, I
d remained there still, but I presumed to be
gher, and therefore I was brought lower.
For whereas I was the chiefest Angell in
eauen, now I am the chiefest Deuill in hell.
nd so haue lost Heauen for Hell; where I
with all my fellowes that tooke my part &
ell from heauen with me (shall remaine in
most extreame and endlesse torments for euer:
here at I tremble and quake.

Then said Dines, Euen so; I by my pride
nd wickednesse on the earth, haue lost God
r the Deuill, Heauen for hell, and endlesse
oyes for euerlasting paines: but thou (wic-
ed Fiend) wast the cause, why our first Pa-
ent Adam was cast out of Paradice, which
as the casting away of him and all his seed.

Then saide the Deuill, it spighted mee so
uch, that men should haue my roome (that
I lost) that wilily and subtilly I inticed him to
all, whereby he did not onely loose the fauour
f God, and the ioyes that hee prepared for
im: but also hee, and all his seede, became

The enuie & spite of the Deuill to man.

the

the children of wrath and damnation, and
they should become my companions in hell.

Then said Dives, but God of his merci
goodnesse, preuented the wicked and
enuious drift, in making his holy Son (be
ing God) to become man, who humbled him
self to the death of the Crosse, for the redemp-
tion of mankinde, which is a sufficient sati
faction for mans transgression, whereby th
godly repentant sinners that beleeue in him,
shall be saued and cleansed from their sinnes,
and be counted the sonnes of God as though
they had neuer sinned.

I knowe that too well said the Deuill,
which is almost as great a griefe vnto me a
mine owne fall out of heauen. For whereas
before I thought to haue all mankinde, t
beare me company in hell, now I shall lacke
great sort of them. But I am glad of on
thing, the greatest number will be mine: (sai
the Diuell) for all the Heathen, and Wor
shippers of Idols, are the children of damna
tion, liue they neuer so honestly and vertu
ously in the sight of the world, whereof th
most part of the world doth consist.

Then said Dives, that is true, and onely
the true & repentant Christians, that fauour
and loue the Gospell, and haue all their faith

and

nd hope in Chriſt, touching their ſaluation,
ſhall be ſaued, and none elſe, brag they neuer
o much.

Yea, ſaide the Deuill, that is it that maketh
e glad, for a great ſort of them that are na-
ned Chriſtians, doe liue worſe then the Hea-
hen and die worſe then Dogges, ſo that they
ſhall be damned aſwel as the Heathen, without
Chriſts death cannot profit, and therefore for
it Chriſts death, hell will not be emptie, nor
heauen will not be full: nay, hell ſhall poſſeſſe
the greateſt part.

More ſhall be damned then ſaued.

That is to true, (ſaid Dines) the more to
be lamented: For Chriſt ſaith, (which is the
very truth it ſelfe, and cannot lie,) *wide is the*
gate, and broad is the way that leadeth to de-
ſtruction, and many there be that goe in thereat.
but ſtraight is the Gate, and narrow the way that
leadeth vnto Life, and few there be that finde it.
and alſo the ſaith, *Many are called and few are*
choſen. whereby it appeareth, that there
ſhall be a farre greater number, that ſhall be
damned, then ſaued: of which greater & dam-
ned number, I am one.

Mat. 7.

Woe, woe to me therefore; but if I were
aliue on the earth againe, but one halfe houre,
as I was before, (which cannot be) I would
not doubt, but to be one of the little ſmall num-
ber,

ber, that shall enter into heauen: Nay, so that I were aliue againe as I was, I would not rare to be al my life (though I liued fiue thousand yeeres) in continuall paynes and torments: yea, and (if it were possible) to be al that while, as a logge at a fire backe, continually burning, without any ease or refreshing one minute of an houre: For that extreame bodily burning, would haue an end; but this extreame spirituall torment in hell, will neuer haue an end.

A lamentable saying of Dines.

Then the Deuill answered him againe, Yea, but when thou wast on the earth, thou wouldest suffer no paynes; for Gods sake thou preparedst for thy vile and earthly Carkasse, that no cold should hurt thee, neither any heat might annoy thee; but thou couldst suffer Lazarus one of thy poore brethren and members of Christ, (without all pitie and compassion) to lie in the streetes, most miserably in the colde, and to perish through hunger.

But thou hast gained nothing by it, and he hath lost nothing by it: For he shall haue euerlasting ioyes, and thou shalt haue endlesse sorrowes. Therefore now he may be called rich Lazarus, and thou poore Dines.

Woe is mee (saide Dines) therefore: I disdayned

disdained him so much, that I thought scorne to looke vpon him: I esteemed my dogges better then him: they were in my fine house, and were fedde from my table, but I suffered Lazarus to lie without my Gates, and would giue him neuer a whit. Oh, how pittifull was I! I muse, how I could be so hard harted: fye on me wretch, fye on me Caytiffe: would I haue beene contented to haue beene so vsed, if I had beene in his case? no, no I am sure.

Therefore let all earthly persons take heed by me, and doe as they would be done vnto, and then they cannot doe amisse, and not to pamper their paunches, but to pittie the poore, nay, to spare from themselues, and to giue it to the poore.

Oh, how many poore might I haue releeued with that which I haue spent in bayne? and what am I the better now for any thing that I did spend on my selfe? therefore I would to God, that I had bestowed all my riches, treasure & lands, in relieuing the poore, for then I should haue beene repaied of God and hereafter: Whatsoeuer is giuen to the poore is lent to the Lord, and he will repay it truly, in the Kingdome of Heauen, with no small aduantage. But what soeuer we spend in

VVhat soeuer is giuen vnto the poore, is Lent to God.

In vaine on our selues, and on the Rich, it is lent to the Deuill, & he will repay vs againe in hell, with endlesse paynes and torments. And for that I haue lent my money to the Deuill, and looke to be paid the same at his hands in the euerlasting flames of hell fire.

VVhat is lent to the Deuill,

Theo. Oh, what a lamentable talke was this of Diues? his wordes doe pierce my heart, his remedilesse Case, maketh my heart to bleede. How happy are we that may be warned by him, but how vnhappy is hee, that is such a warning to vs? He could be content now to be a fire-log, to burne a thousand yeares on the earth, for the loue of Christ, that he might escape the endlesse fire of Hell, but now it will not bee.

Eum. Yea, but I thinke there is not now one among ten thousand, that willingly will suffer the paynes of burning one halfe houre for Christes sake, to shunne hell, and thereby to enioy the endlesse ioyes of heauen.

Marke this well.

Theo. Well, as there haue beene many that haue beene content to do so, euen so no doubt, there are, and will be many, that will doe so, if they be vrged vnto it, but not without the great comfort and assistance of God. But what fooles are they that refuse to do it?

These

These short earthly paines bring euerlasting ioyes, and these vaine and short earthly pleasures, bring endlesse torment and paine. But now goe forward with your Dreame, I beseech you, for I thinke your Dreame did not end, where I caused you to stay your tale.

Eum. No, that it did not, therefore now I will proceed with my dolefull Dreame.

Dines further more said, O how happy are they that are on the earth! for they haue time to repent and to liue godly. To whom the deuill answered: Yea but how vnhappy are they that will not repent, but liue most abhominably and wickedly? Then said Dines, If their hearts were not hardned, & their minders bewitched, they would not doe so, they (I perceiue) make litle account of that precious Iewell the Gospell, which teacheth them the high way to heauen, and so to shun the fiery flames of hell. Oh if I were aliue againe, it should neuer goe out of my hand. Then said the Deuill, many carie it in their hands, but very few in their hearts. Then said Dines, If they that haue the Gospell walke in the way to hel, then it is impossible for them that knowe it not, to walke in the way to heauen: but I, damned wretch that I am (if I were aliue againe as

they are) I would not onely dayly read it, but also in my liuing practise it.

All worldly affaires are vaine in comparison to it: for the best that one can bring, is but short worldly pleasure, but the other doth bring most heauenly and endlesse ioyes. Then said the Deuill to Diues. If thou were on the earth againe aliue as thou wast, yet I doe not beleeue thou wouldst doe as thou saist. Thou wouldest play rather as theeues doe, that are condemned to death, which will promise with vehemēt oathes, that if they might haue their Pardons, they would liue honestly and ciuilly, and obserue their Princes Lawes: but when they haue got their Pardons, they forget either oath or promise, and doe fall to theeuing as fast as euer they did. Oh no said Diues, though they are careleſſe yet I would be carefull: for they haue not tasted of the death of their body due for their fault, as I haue tasted of the death of my soule due for my sins: yea, and if these worldly Theeues were as sure to be cast into prison, and to be hanged for their Theft, as I am sure to be cast into the Prison of Hell, and to hang there in cruell Torments, for euer and euer for my offences to GOD, they (I thinke) would leaue off their stealing, and would liue honestlye

Note this.

Theeues forget their promise when they haue their pardon.

lye and orderly, as I would cease from vice and wickednesse, and liue vertuously and godly.

Theo. Truely, this your talke maketh my heart to mourne for the case of Diues, that is without all hope of remedie: therefore it standeth vs greatly vpon, to liue warily and vertuously in this life, where the time & place is of the amendment of our liues, and hope of our saluation.

Enm. You say true: but how much am I bound vnto GOD, that of his meare mercy hath called me to repentance and amendment of life by this dolefull Dreame of Diues: whereby I shall not onely auoid (thorough Christ our Sauiour) the dungeon of Hell, but also enioy the endlesse and vnspeakable ioyes in Heauen.

And now marke me well, for I will goe forward with my Dreame where I left: Oh said Diues, if I might liue on the earth again, as I cannot, I would be humble of body, and meeke of mind as I was not: I would speake gently and mildely, and then (as Christ saith) I should be happy and blessed.

Yea, said the Deuill, but because thou wast proude in thy apparell, and haughtie of minde, and disdained thy poore brother La-

zarus, now thou art accurst and vnhappie, and shalt dwell with me for euer in the fiery flames of Hell. Then said Diues, There is no remedie, I must needs doe so, woe be to me therefore.

Oh, if I were aliue on the earth againe, said Diues, as I was, I would be mercifull, and then I should obtaine mercy, and so I should be happy and blessed.

Good to be mercifull.

Then said the Deuill, but because thou wast a mercilesse wretch, thinking all too little for thine owne backe and bellie, and fared deliciously, and was cloathed sumptuously, suffering poore Lazarus (the member of Christ, to die at thy gate for want of food) who had too little, thou too much: of which thy too much if he had had but a little, his life might haue bin saued, and thou the more healthfull: therefore thou art accursed, and exempt from the presence of God: thou shalt dwell in my company and my fellowes, deuils for euer.

Now saist thou Diues, hath not thy mercilesse minde, thy aboundance of fine fare, thy proud aparell, and thy great riches & wealth brought thee into a good case?

Then said Diues, if these greedy, pittilesse, and mercilesse rich men, now on the earth knew my case, (vnlesse the Deuill were as

(them

them) they would auoide my cale.

Then ſaid the Deuill, I am not onely on them, but with them, and in them: nay, they are as thou thoughteſt thy Brethren were. They muſt haue one come from hell, to tell them newes that thou art here, or elſe they will not beleeue.

For I haue ſo harded their hearts, that they will not beleeue it, though one ſhould come out of hel to tel them theyr. For though Chriſt had come downe from the croſſe at the wicked Iewes commaundement, yet they would haue beleeued him neuer the more.

Thy cale is preached vnto them daily out of the Goſpell, but they are no more mierced thereat, then a millſtone is moued with the blaſt of ones mouth. For when theſe rich Gluttons come from the Sermon, wherein the Preacher doth threaten them with thy being in hell, for thine vnmercifulneſſe to poore Lazarus, and thundring out vnto them, that if they be not merciful to their poore brethren and relieue their needy neceſſitie, they ſhall (without all doubt) be companions with thee in hell: they for all that, doe goe thinking away, or looking diſdainefully on their poore, naked, and hungry brethren, without giuing them one penny, or any mercifull or comforta-

ble words, or causing any reliefe at all to be prepared for them: which makes me hope verily that I shall haue them hence in hell, with the, ere it be long.

Mercy and pitty most necessarie.

Then said Dives, Oh, but if I were in their place and case, I would make no account of any thing that I should haue: all my mind should be in shewing mercy and pitty to the needy.

For Christ at the last day, when hee shall come to iudge them and vs all, will say: *Come my blessed to the Kingdome prepared for you from the beginning: for when I was hungrie, yee gaue me meate, when I was thirstie, ye gaue me drincke, when I was naked, ye cloathed me, &c.* Matth. 25. He will not say: You had rich furred Gownes vpon your backs, and you had goodly gold Chaines about your neckes, and you had rich houses and costly buildings: and so, because you were rich on the earth, I will make you richer in heauen: No, no, it is not money, but mercie, not pride but pittie, not loftinesse, but loue, not gay cloathes, but charitie, that then will serue the turne. For if honour, wealth, costly Building, rich attire, and daintie feeding would haue brought men to heauen, I should not haue gone to hell, for I lacked none of that. Nay, patient pouertie is the thing re-

ther (through Christ) will doe it, as may appeare by poore Lazarus, which hath the greatest pleasure, and richest treasures that can be wished or desired.

Theo. Diues saide most truely herein which hee knoweth too well by proofe, as these rich greedie and wicked worldlings shall feele in Hell hereafter themselues, if they be not more mercifull to the poore then they be, and haue a greater care for them then they haue: But they are so drowned in wealth, that they had rather die then giue anie part thereof to any godly vse.

Eum. Yea, but when their abusing, misspending, or hoording of their riches, shall drowne them in hell with Diues, and when they shall be tormented with the deuils in the fiery flames of hell for euer: then will they cry out of their riches, then they will lament the misspending of their goods, and then they will repent that they hoorded their goods, and that they kept it from the poore as Diues did. But now I will goe on with my dolefull dreame. Then said the Deuill to Diues, Lazarus hath got for short paines endlesse pleasure, but thou for thy pleasure hast got endles pain: they that are on the earth, may auoid these thy paines, if they will, for they are yet in the place of re-

penfance and mercie: but thou canst not if thou wouldest, for thou art out of the place of repentance and mercy.

To whom Diues answered, The more dolefull is my case. Oh, what bewitched soules are these wicked rich men that so little regard their vtter destruction both of body and soule. If I were on the earth againe, as they are, I would goe from house to house, to releeue the poore, I would feede the hungrie prisoners, and would releeue them that are in miserie, according to my power: I would not banquet the Rich, nor feed the flatterers, but most the poore and miserable wretches: yea, the lame, the blind and the sore, that lie in the streetes I would send for, and they should be my guests, and they should feed on my foode: and if my rich neighbours disdained me for it, yet Christ that is richer then they, would not yet mislike me for it. My purse should neuer be shut from the poore, and I would alwaies be readie to lend the needie, and would be most glad, that I had it to serue their turne when they lacked, for that would be the next way to make God to serue my turne, when I lacke. If one were promised to be made a Duke and to haue a Dukes honour and liuing, at the end of two yeares, would hee

thinke

Vicked
ch men be
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oles.

The poore
e the best
ests.

thinke much to giue Cockle-shelles, Dyster-shelles, or stones, to them that doe serue him, during that time. (especially, if then not giuing thereof, would make him loose his Dukedome?) I thinke not: nay, he would haue such reioycing in the Dukedome that he should haue at the two yeares end, that he would little regard Cockle-shells, Dyster-shels or stones.

Then what fooles and soddies are they, that will refuse to giue (in this short life) to them their Siluer, Golde, Iewelles or other their worldly goods, seeing they are promised the endlesse ioyes and Kingdome of Heauen: the not giuing whereof may make them loose that heauenly Kingdome? which siluer and gold of theirs is more vile (without comparison to the endlesse kingdome of Heauen) then Cockle shels or stones are to an earthly Dukedome.

The fond-nesse or folly of worldlings.

Therefore I should and so would they, if they were wise) haue such a ioy and pleasure, that I should haue such and endlesse and ioyfull kingdome, that I should regard the giuing of my siluer and golde, no more to euery one that should aske me, then these rich earthly worldlings doe now regard or esteeme Cockle shels, Dyster shelles, or little pibble stones,

A small regard of the rich to the poore.

stones in respect of a Dukedome.

Then said the Deuill, I must needs grant that many haue proud hearts, stately countenances, and mercilesse mindes: for if a Cockleshell or little stone, would do a poore blinde or lame man pleasure, that sits by the way as they goe, they would not once stoope to giue them one of them, nor yet stay one step therefore.

Then said Mines, Yea, but (perhaps) they will stay and stoop to a gaudy and vaine woman, whom GOD doth detest for her pride, and giue her some Jewell, or other thing, worth no small peece of money, yea, and that vnrequested: and though they disdaine to stoope at a Cockleshell to giue the poore, yet (perhappes) they will not thinke much, friendly to imbrace a flattering Harlot, yea and to giue them three or foure peeces of gold that shall priuily vndermine them, and seeke their spoile and ouerthrowe, and though they thinke scorne to stay, and stoope for a little stone, to deliuer the poore, if it would doe them good: yet (perhappes) they will not onely stoope and stay to some Noble man or other, but also giue them (if they will take it) an hundreth or two hundreth pounds, to put a poore man out of his Farme, thereby

to

to iudge him, his wife and children.

And if these wicked and stately worldlings will not stay to stoope to take vp an Oyster-shell, for the poore, (if it would doe them good) yet perhappes, they will both stoope and stay to Lawyers, and fee them largely, to pleade against the truth, to hinder the poore mans cause: yea, and to bribe the Iudges (if they will be bribed) to stand against a true matter, or to delay Iudgement of the same, when it is plainely proued on the poore mans side.

Then said the Deuill, I like both such Giuers and such Takers, I hope verily to haue them in my Kingdome of hell, and then the one will wish they had bestowed their giftes better, and the other will wish to haue refused the giftes.

Then said Dines, They will so, I warrant them, if they once come where I am: If I were now a Landlord on the earth, (said Dines (as I haue beene, I would not racke my Rents, or take such Fines as some Landlords doe, that now dwell on the earth, for all the good in the world.

Theo. I thinke when Dines liued, there was no such racking of Rents, nor taking of Fines as be now, if there were any at all,

for

The pittiful case of Tenants, through Fines and racking of Rentes.

for some so racke their Rents now, that the Tenants are not able to keepe Hospitalitie, nor relieue the poore, as they were wont: and their Fines are so great, that they are constrained to sell their stock, which should be the maintenance of their Farme, that during their whole Lease, they are not able to recouer the same, and so at last when their Lease is expired, they are thrust out of their Farme, for that they are not able to pay a new Fine for their Farme, and so diuers of them, their wiues and children, liue very poorely, or are driuen to begge.

Enu. Yea, and what doe these proud and greedy Cormorants with their racked rents, and their vnmercifull Fines, whereby they impouerish their tenants?

They consume it in excessiue fare, in proud & sumptuous apparell, in playing at Cards, Dice, or other Games, and in other worldly Vanities. And whither will all this vaine spending thereof leade them? Forsooth to the dolefull dungeon of Hell, where Dines is, out of which they can neuer get, if they be once in, and then they will crie out, that euer they tooke such Rents or Fines. For if they liue as wickedly as Dines did, and vndoe their Tenants, by racking Rents, and ex-

cessiue

reffiue fines, more then euer Dines did: then vnleſſe they ſpeedily repent, how can they a-noid the endleſſe fiery flames of hell, where Dines is?

Theo. I pray you tell me what the Deuill ſaid to Dines, when he ſaid that he would not racke his Rentes, nor take ſuch Fines of his Tennants, for all the goods in the world, as ſome Land-lords doe.

Eum. Forſooth the Deuill then ſaid, No more would they, if they knew the gaines they ſhould haue thereby, and the place that it ſhould bring them vnto: But I will ſay this one thing to them (ſaid the Deuill) I will be better to them then they are to their Tennants; for, whereas they will not let a little Farme to their Tennantes for twentie one yeeres, without a great Rent, and vnreaſonable Fine, I will giue them a whole kingdome (my kingdome of Hell) to be their owne inheritance for euer, without paying any rent or fine at all.

The liberalitie of the Deuill.

Then ſaide Dines woe worth thoſe racke Rents, and vnreaſonable Fines, that hath purchaſe ſuch a Kingdome: I would to God I might change my eſtate of that kingdome, with the moſt vileſt and baſeſt Cottage on the earth. When they come hither, they will crye

crye out and say,

Woe worthe the time that euer wee had Landes or liuing: woe worth the time that euer we rackt our Tennants, or tooke such Fines to impouerish them: woe worth the time that euer we were so greedy of money, and woe worth the time that euer wee consumed the same in gluttonous & excessiue fare, in proud and sumptuous apparell, in playing at Dice, Cards, and other Games, and other worldly vanities: Woe be to the time, that we made our Sonnes rich, by making Tennants poore. But cursed be the time, that we haue made our Sonnes Lords and Gentlemen on the earth, with the euerlasting damnation of our owne bodies and soules in hell. That the prouerbe may be truely verified in us, which is, Happy is that childe whose Father goeth to the Deuill. This will be their Song when they come hither, but then they shall be without remedy, as I am now.

Then said the Deuill to Dives I will make so much on them, when they be heere in Hell with me, that I will not let them goe from hence. And those fine fellowes that are in their Furres, and those mincing minions that swimme in their silkes, and those lofty looked, that cannot see the poore as they goe,

and

and that will not once ſtoope for a little ſtone to giue to the poore, if it might doe them any good, much leſſe will ſtoope to put their hands into their purſe, and to giue them a peece of Golde (ſuch ſmall account they make of heauen, and ſuch haſte they make to hell) and yet they will not ſticke both to ſtoope and ſtay to Lawyers, and to feed them largely with gold, to pleade againſt the truth, or to hinder the poore mans caſe: yea and to bribe the Iudges (if they will be bribed) to ſtand againſt a true matter, or to delay Iudgement of the ſame, when it is proued: they I ſay, thereby ſhall purchaſe a hot Kingdome, for euer, with me in Hell, where they ſhall burne continually in fiery flames, and whereas they were loath to ſtay a minute of an houre, to giue one penny, to releeue their poore Brother, they ſhall then (for all their iollity) ſtay with me in hell for euer and euer, world without end, and ſhall not haue one droppe of water, to quench their thirſt, though they crie and call for it neuer ſo much.

This will be their gaine, for their ouerlooking and diſdaining of the poore and for their haſte making, and their vnmercifull dealing with the poore: I thinke they ſhall not get ſo much good by the one, as they

ſhall

shall get harme by the other.

Lawyers that take fees to defend wrongs.

And as for those Lawyers, that take such fees for defending of wrong, and the inheritance of right, they shall neuer get a Lawyer for any thing at the last day, that shall plead on their side.

But their Gold and their Siluer (wherewith they were so loade) shall pleade truely against them, whereby they shall iustly be condemned to my dungeon of Hell, there to remaine with me, in vnquenchable fire for euer, except they repent and amend: and then they may not thinke, that that was good Gold, and sweete Fees, that hath brought them to such a place.

And those Iudges that will be bribed, or defend a false Matter, shall be sure (at the last day) to haue such a true and vpright Iudge, (that will not be bribed by any meanes) and that will iudge them so vprightly: against whom their owne oath shall rise and be a witnesse, that they shall be condemned to remaine with me in hell fire for euer: and whereas they delay iudgement of true causes (found before them) whereby the parties are deferred of their Right, or thereby, (for want of Execution) obtaine not their Right: yet Christ will be such a Iudge at the last day, that they

A sore saying against bribed Iudges.

shall

the last day, that they shall haue their iudge-
ment by and by, without any suffering there-
of, whereby peraduenture they shall haue exem-
tion in the horrible flames of hell fire for euer,
and so they shall neither be kept from them
one, nor deserued of their right, as they haue
done to the poore on the earth.

Therefore Diues, shy, that he is to giue gifts
and bribes, that shall bring them to fearfull
and dolefull paine, whose repentance will not
serue, nay scarce can be had.

Therefore all such wicked Lawyers were
best to leaue taking such fees, and to please
and trace causes: yea, and rather to helpe poore
men (in their true causes) with fees, for
which they shall haue richer fees, then any
on the earth can giue them: and such iudges
were best to leaue taking of bribes, and not to
defend and maintaine false causes, and not to
deferre iudgement, to the hinderance of true ex-
ecution, or to auoid thereby any from their
right: no, not for fears or friendship of
any, be they neuer so great, vnlesse they
be greater then GOD, or can doe more
for them then Christ: but to repent their
their deuilish dealings, whiles they are aliue
on the earth, lest they come into this dolefull
dungeon of hell, wherein I am, where is no

Good coun-
sell for
Lawyers &
Iudges.

A good
warning.

nothing but crying yelling, mourning, and weeping, and gnawing, & gnashing of teeth, not for an houre or two, nor for a day nor a weeke, no nor a moneth nor a yeare, nor yet a thousand, nor for ten thousand yéeres, but euen for euer and euer, world without end: which to mee (damned wretch that I am) is most dolefull and horrible, because I am in endlesse torments, without any mercy to be had, but woe to them that are on the earth, that may auoide it by repentance, and godly warning.

Theo. Oh how these words doe please my heart! If I were a Lawyer, these fearefull and most grieuous wordes that now I haue heard of you, would make me fearefull in taking of fees, either of the rich least I should plead therefore in wrong causes: or of the poore sort (that are wronged or oppressed) least I should not deserue my fees. Yet there haue beene, and yet are Lawyers, (as it is thought) so greedie of golde, and so careless how they get it, that will take a peece of gold or two to plead their Clyents cause: but when the time commeth, that there requireth most neede, they neither come to the Barre, neither speake one word in the Clyents cause, but are occupied in another place for some other, that belike hath giuen

them some larger fees. Surely such Lawyers goe about to sell their soules to the Deuill for gold.

But it may be that these Lawyers are so busie in another of their Clyents cause, who receiued them first, the matter being doubtfull and intricate, that they cannot haue any time to speake in their other Clyents cause, and so they will giue their Clyent the gold againe they had of him.

Eum. It may be so, but I can hardly beleeue it, you shall take few Lawyers with that fault: for many of them are so greedie of gold, that they keepe all fast that they finger, and it is hard to get that from them that they haue receiued: but if they should repay their gold vnto their Clyent, yet the case might stand so, that that were not enough: for suppose that there were the very peremptorie day for the trying of a Clyents cause, and the partie through pouertie, had no more Lawyers to pleade his cause but he, and so through his Lawyers absence, the matter might goe against him: then the poore man should vndoe himselfe, with giuing of his owne gold. And therefore it is not enough alwaies for the Lawyer to giue the fees he hath receiued againe to his Clyent.

Theo. Then it is too much for a Lawyer to receiue golde or double fees of two or three and neuer come to the barre, to speake one word for any of them.

Emm. It is not too much for such Lawyers as meane to goe to the Deuill, for the more they take, and the lesse they doe for it, the better both the Deuill like them, and the more willingly into hell he will be ready to receiue them, and when they are once there they will say, that they were the deerest fees that euer they tooke.

But if the Lawyers would take but one fee in a day, which were enough before God, (especially according as the fees are that some doe take) then they would be sure to plead for their Client, and so they should not needs to wearie themselues, and run from bar to bar, and from Court to Court, but thereby should deserue their fees, or doe their worthy duties for their fees. Many a poore man that labours ten times as much as they in a day (yea, and that with the sweat of their bodies & browes, are well contented with two groates for their whole daies worke: whereas some couetous Lawyers, though they haue two Royalles for an houres pleading, thinke they haue not sped very well: yet, if one of those poore Labourers,

should take wages of two or three men at once to worke with them all in one day, and worke with none of them but one, (as iustly he can not) they that be thus deceiued, perhappes should cause him to be set by the heeles, although hee might (perhappes) serue all their turnes well enough afterwards: but if one Lawyer that hath great abundance, and is too rich, doe take fees of two or three seuerall persons in one morning, more then he is able to pleade for, wherby their Clyents may happily be vndone, as is aforesaid, they may not be importunate on them to haue their fees againe, nor yet exclaime of them therefore: for if they doe, they may chance to be cast in prison for their labour, for asking their owne.

But such Lawyers that robbe thus their poore Clyents (as though it were by authoritie) without recompence: Gods great mercy, shal be vtterly spoiled of the glorious kingdome of heauen and shall be throwne into the euerlasting prison of hell, where Dines is, whose damnable estate is most dolefull, as I haue tolde you before.

Theo. Is your dreame endeed? or haue you any more to say therein?

Eusa. Yea that I haue, therefore marke me well. Dines said further, if I were on the

earth againe (as once I was) I would doe all that I could to make enemies friendes: and where men are most at debate & contention, I would endeuour my selfe to set them at accord, loue and quietnes: for Christ saith in the fift of Mathew, *Blessed be the Peace-makers, for they shall be called the children of GOD:* so I should be blessed and the Childe of God.

Math. 5.

Then said the Deuill to Vices, if Peace-makers be the Children of God, then Peace-breakers must needs be the Children of the Diuell, so I am sure, I haue more children then God hath: for certainely there are more Peace-breakers then Peace-makers.

Peace-breakers the children of the Deuill.

A great number there are on the earth that if they see two loue faithfully, then either for spight and enuy, or else to picke a thanke, or to get some reward or gift, will inuent such spightfull tales, that the one of them should speake against the other, that they will set them together by the eares, and so make them greater enemies then euer before they were friends, and so these Peace-breakers are not onely become my deere and louing Children, but also these two constant friendes that were before in Peace, and the Children of GOD, are become my deere Darlinges,

and the curſed children of the Deuill: and for their Peace breaking and contention, and ſtrife, though God forſake them, yet I will not refuſe them, but they ſhall dwell with the Diues, and with me in my fiery kingdome of hell for euer, and that is long enough: yea, and theſe luſtie cutters, that for euery trifling quarell, ſtanding ſo in their reputation of their manhood, will make fraies, fight and kill (yea, though they be ſure to be either killed or hanged for their labour) are my curſed decre and louing children: (vnleſſe the fighters be Peace makers,) they ſhall doubtleſſe dwell with me for euer in the fiery flames of hell, if they proceede on as they doe, and there I will tame them well enough, though now on the earth, they be luſtie and lively lads.

Luſtie cutters & fighters.

Then ſaid Diues, It is a ſtrange matter, that they will aduenture ſo deſperately, to obtaine the terrible torments of hell, but they will not aduenture their life, nay, haue their finger feele the fire for Chriſts ſake, thereby to inherit the endleſſe ioyes of the kingdome of heauen.

Marke what fond fooles theſe Fighters bee, though they neither kill nor bee killed, neither yet be hurt or maimed, yet they

are

are Peace-breakers, and are inhatred with their Brother: and so they are accursed and are become the children of the Deuill, whose estate is most miserable, horrible, and terrible: but if they be killed, their spightfull mind hath made them loose their life, which they esteeme above all earthly treasure: but if they died impenitently, (which in their furious fighting is much to bee feared) then their seditious mind hath wrought the death of their body and soule for euer in the horrible & euerlasting flames of hell fire.

Marke the fondnes of fighters, & the gaines thereof.

And if they doe kill their enemie, with whom they fight, then they are in danger of hanging, and so they shall loose their life, which is the greatest earthly treasure, for satisfying their spitefull and seditious minde one halfe houre: but in that hee hath fought, being thereby a Peace-breaker, hee is become the cursed seruse of the Deuill, and if hee repent not, and cal not to God for mercie, then shall he be damned for euer in the bottomlesse pit of hell, with the wicked Deuils for euer.

And if either chance to be wounded or maimed, then the pleasure of their thoughtfulness will not countervaile the long griefe and sorrow of their hearts.

There-

Therefore what fooles are these enuious and lustie fighters, that for so small pleasures (nay rather a diuelish satisfying of their wicked minde) will hazard themselues into such dangers?

Then said the Deuill, I set them on, I tickle them to it, and I set one another to whisper in their eare, saying: But you are a lustie Gentleman, you are counted a man of your hands, if you suffer this, you will neuer be well thought of: therefore if I were in your case I would not put it vp thus: and then the other is on fire, vntill he be on fighting: and so, many giues wages and gifts to get themselues forewards to the Deuill.

And thus both Peace-breakers, and such fighters, I account as mine owne accursed children, but if they once dye in their Peace-breaking trade, and in their enuious and furious minde, then they are my children indeed for euer, and they shall neuer goe out of my kingdome nor company.

Then said Diues, Woe be to them if they once come into thy kingdome and company: If I were in the worlde againe as I was, I would (by Gods grace) suffer all iniuries, and neuer resist them, doe what they would: whereby I shold be the blessed Children of God and

To suffer iniuries is a blessed thing.

and inioy the euerlasting ioyes of heauen.

Which sufferings, were they a whole thousand yeeres, are farre vnmeete for this thereof, whereas if I should reuenge mine owne wrongs and beare malice and spight, though they be my mortall enemies, God would cease no reuenge my cause: for he wil reuenge no causes but such as are commited vnto him: then I should be a peace-breaker and so become the cursed childe of the Deuill, as I am already. Therefore most happy are they that suffer wrong, and are notwithstanding patient in Christ for they shall enioy the kingdome of heauen.

Theo. A wofull thing it is to walke in the way to hell, as it may appeare by Diues, wherein such furious fighters, quarrellers, Peace-breakers, enuious persons, and breeders of strife and contention, doe walke: yea, and are in great danger thereof. For if they that say *Thou foole*, are (as Christ saith) in danger of hell fire, then they must needes be in great danger of hell that kill men, that are so enuious, that desire the destruction of their neighbour, and that are Peace-breakers: and diuers other such mischieuous and malicious persons.

Emm. Indeed you say true, but what say you

you to them that thinke there is no hell, nay that say there is no hell?

Theo. Forsooth, I say it is to be feared that such shall feele there is a hell. What doe they not thinke there is a Christ, that saide there is a hell? or doe they thinke that Christ did not make mention in the Gospell of hell? or doe they thinke that he lyed, when he hespake of hell? If they search the Gospell they shall finde many places that makes mention of hell. And in the same chapter, where hee saith they shall be in danger of hell fire that saith *Thou foole*, he maketh mention twice of hell, saying: *It is better for thee that one of thy members perish, then that they whole body should be cast into hell.* And likewise immediately in the same place hee saith the like words, So that no wise man liuing will be so foolish to thinke that Christ would haue made mention of hell twice in one chapter, vnlesse that there had bene a hell.

They may as well say there is neuer a heauen, as to say, there is neuer a hell: and they may aswell affirme that there is neuer a Deuill, And I feare there be such as thinke there is neuer a God: for if there be neuer a hell, there is neuer a heauen: and if there be neuer a Deuill, there is neuer a GOD: but the

Gospell

Gospell maketh mention of them all. Indeed such (by their liuing) shewe that there is neither God nor Deuill, heauen nor hell: but let such take heede by this dolefull Dives, and repent & amend their life while they are liuing, or else at length they shall feele (with Dives) that there is a hell, when they are burning in the fiery and vnquenchable flames thereof, out of which torments they shall neuer get, doe what they can. Perauenture what Deuill should moue them to say or thinke there is neuer a hell, seeing Christ (which cannot lye) hath made so oft mention thereof in the Gospell? But suppose there were no hell (as euerie good Christian doeth beleeue there is one) what harme were it to thinke that there were a hell? nay, no harme but good would come thereof: for feare of hell (though there were none) might cause vs to shunne that euill, that otherwise we should do, & to make vs doe well: but being a hell, and we thinking there were none, we might thereby without feare worke that mischiefe and wickednesse, which wee (perhaps) would shun, if we thought there were a hell. Therefore it is a great deale better to thinke there is a hell, though there were none, then to thinke there is no hell, though

Marke this well.

there

there be one: nay, seeing there is one. For by the one wee could haue no harme, but by the other we might haue runne headlong into hell, as they doe I feare, that say there is no hell.

Theo. There are many such on earth, that count themselues Christians, that believe (as I thinke) that there is no hell, or else at least no such hel, wherin are such terrible toments as are mentioned in the Scriptures, whereof I may thinke that deuilish scoffer to bee one that iested at a godly Preacher, for threatning the people with hell fire for their wicked liuing: who said the Preacher prated much of hell, I meruaile who shall make the fire in hell.

A wicked saying of a naughtie man.

Euan. O Lord, that euer there should be any such vilde wretches on the earth! it is meruaile (but that the mercy of God is so great) that they sincke not where they stande and iest at the Preacher, and the holy Gospell of our Sauiour Christ. But I can tell him this, that said so, whosoeuer shall be the makers of the fire in hell, he & such as he is (if they repent not in time) are like to bee the brands that the fire shall burne on in hell, the Lord keepe them from it. But now I pray you haue you any more of your dreame to declare?

Euan. I haue not yet done. Diuers do then say

say lamentably: Oh if I might dwell againe on the earth as I cannot, I would haue such a regard to the saying of Christ, that I would neuer sweare nor once take the name of God in vaine: for he is full of Maiestie, and his name so holy that they cannot be but the great enemies of God and no regarders of him that will name him vainely, or speake of him without iust occasion.

Swearers the enemies of God.

Neither would I be a drunkard or drinke excessiuely, whereby I should be without sense and reason farre worse then brute beasts, and so I should transforme my selfe from the Image and Childe of God, to the Image and Childe of the Deuill.

Drunkards turned frō the Image of God to the children of the deuil.

Neither would I commit adulterie, or ioyne my selfe to strange flesh, for then I shold dispossesse my selfe of the kingdom of heauen, and in steede thereof, obtaine the dungeon of hell, as already I haue done.

O how cursed and wretched are they, that pollute and defile their bodies with adulterie, whoredome, and fornication: For whereas the godly & chaste persons are the temple of the holy Ghost (for there it pleaseth his Godhead to rest and dwell) the wicked Fornicators, Adulterers and Whoremongers, are the Church and Chappell of the Deuill:

Fornicators and adulterers the Deuils chappel where he resteth.

In

in whome it liketh that foule fiend, to rouſt and inhabite: and ſo al Whores, Pariots, and Adulterers, though their vile and moſt wicked luſt are become the temple of the Deuill, and ſo at laſt without earneſt repentance and the great mercy of God, the dolefull dungeon of hell ſhall be their dwelling place.

Then ſaid the Deuill yea and when they come thither, they ſhall pay full deerely for their ſwearing, drunkennes and adulterie, or whoredome.

Theſe three vices are ſo frequented on the earth, that they are ſcantly thought to be ſinnes: for ſwearing is counted the lively grace of a Gentleman, drunkennes good fellowſhip: and whoredome or adulterie, a ſweete ſolace: but when they are once in my kingdome of hell, their ſwearing grace will be turnd into gnaſhing of teeth, their drunken fellowſhip into an vnquenchable drought, and their ſweet adulterous ſolace, into an endleſſe ſorrie ſorrow. Marke this

Then ſaid Dines, Oh how happie are they that are yet in that place, where they may repent and forſake theſe their vile & deteſtable ſinnes: but how vnhappie are they if they die vnrepentant and be thrown into hell, through their deteſtable ſinnes?

Then: There is a fearefull talke concerning

Swearers.

Swearers, Drunkards, and Adulterers, that was betweene the Deuill and Diues. But proceede I pray you in your dreame.

Wrong suffered patiently bringeth great gaine.

Eum. Then Diues said with many a bitter sigh and groane, If I were alive againe on the earth, as I was once, if any shed wrongfully in the Lane, I would rather let them enjoy all quietly then impatiently to withstand them: for my patience (if) would gaine me more riches in the Kingdome of heauen (after my life) then the wrong gotten goods of mine would pleasure them on the earth, whiles they were alive.

Nay, whereas my patient suffering of the losse of my worldly goods, (hauing faith in Christ) would make me possesse the glorious Kingdome of heauen, their wrongfull hauing my Landes, or goods, would make them possesse the most horrible dungeon of hell, and so I should haue too great a recompence for my goods that I lost, but they should haue but a shamely gaine, for with-holding my goods wrongfully from me, vnlesse the cruelest torments of hel may be thought to be good gaine.

Then saide the Deuill to Diues, many thousands most wrongfully are spoyled of their right, of the rich oppressors by their lawes as they vse it, which the poore oppressed do

suffer,

suffer, not very patiently, but by patience perforce: for the law on the earth is ended by the weight of the purse, not by the truth of the cause: and because the rich haue the heauier purse, the matter goeth most commonly on their side, though it be neuer so wrong, yea and that will not be long a doing.

The law ended by the weight of the purse not by the truth of the cause.

For let a poore man, and a rich man goe to Law together, the matter will not be long a trying, but will be quickly ended, because the one hath money at will, and the other hath litle or none to fee or feed the Lawyers, nor to pay the fees of the Courts. But let two rich Cobs sue one another in the Law, and let the case be like to the poore and rich mans case, it may chaunce be a dozen yeeres or more ere this matter be tryed, and ended. Thus it is plaine, that money makes a good matter.

But this I will say vnto these my deere Children, that oppresse the poore on the earth, at the laste terrible day of iudgement (whereat I quake euer when I thinke on it, as they should doe if they were wise) the poore and the rich shall stand all before the righteous Iudge Christ, and there shall neede no money, neither for the poore nor rich, and there the poore if his matter be right (though hee

the Deuill and Dines.

haue no money) shall quickly be dispatcht, and be iudged to enter into the Kingdome of heauen straight way: and the rich, if their matter be wrong, for all their oppression & wrong gotten goods, shall quickly be dispatcht and be iudged to enter into hell, there to remaine in fiery flames for euer.

Hell fire the gaine of the oppressors of the poore.

And then they shall see what a gaine they haue got, by spoyling and oppressing the poore or any other.

Dives giueth good counsell to oppressers and wrongfull withholders.

Then saide Dives, I knowe their gaine will not be greater, ah woe is me, that I know it so well. But if I were now on the earth, feeling that I feele, if I had oppressed any, or with holden their liuing from them wrongfully, I would with all speed restore it vnto them againe, yea, and recompence them foure folde, for the wrong I had done vnto them: yea and meekely aske them forgiuenesse on my knees, being most glad that I were rid of such a burthen; as would weigh me downe to hell.

Then said the Deuill to him: yea but many of my deere darlings and children, that nowe doe oppresse the widdow, fatherlesse, and other friendlesse on the earth, and those sonnes, that spoyle their owne louing Mothers for their liuings, are farre from this

minde that thou art of: for if they perceiue that they that are oppreſſed by them, will complaine to the higher Powers againſt them, or elſe ſeeke ſome other meanes to obtaine their right: they will finde one ſurmiſed matter or other againſt them, and thereby caſt them into priſon, whereby they ſhall lie in great miſerie, reſtrained alſo thereby from their ordinarie trade, whereby their wife, and family ſhall liue in great neceſſitie. A deuiliſh practiſe of Oppreſſors.

Then ſaid Dines, How farre liue theſe men from the ſtate of Chriſtianitie? ſurely, by this appeareth, that they are not afraide of hell: But mee thinketh that theſe poore men or any other, that are thus oppreſſed, and wrongfully impriſoned, ſhould through Letters and Supplications to Noble men, or to ſuch as are in authoritie, haue their cauſes heard with ſpeede, and the cauſe of their impriſonment bee blotted out, and ſo they not onely be releaſed out of priſon, and haue their right rewarded vnto them, but alſo that theſe their wicked oppreſſors, that haue thus wrongfully impriſoned them, ſhould be puniſhed (what ſoeuer they were) to the example of other. A charitable thing, very neceſſary to be practiſed.

Nay, ſaid the Deuill, that may not be ſo: the rich may oppreſſe whome they will, and

A lamenta-
blething,
not meetto
be ſuffered.

almoſt doe what they will, their giftes and money will tell ſuch a tale againſt the poore, whom they oppreſſe and priſon, that the poore mans complaint ſhall not be heard, nor his ſupplication read, or at the leaſt not weighed: nay, he ſhall be made (though he be neuer ſo honeſt) a troubleſome and naughtie wicked fellow: and ſo he ſhall not onely haue his right or liuing wrongfully withholden from him, but alſo (to amend vp the matter) ſhall be ſhopt vp in priſon, and ſo bee kept from his libertie, whereby he, his wife, and family ſhall liue in miſery, and thereby be vtterly impouerished: but thoſe my deere darlings, and louing children, that ſo oppreſſe and impriſon the poore, yea, and they that are in authority, to whome they complaine of their wrongs, and will not ſee that they ſhall haue their iuſt cauſe heard, but ſuffer them thus vnchriſtianly to be impouerished, and wrongfully imprisoned, when they come to hell (my euerlaſting Kingdome) I will imbrace and cheriſh them, for this their good ſeruice they haue done vnto me, in moſt cruell and fiery torments (which will be a little worſe then the poore mans imprisonement) for their earthly imprisonmēt doth laſt but a while, but their imprisonment in hell, ſhall laſt for euer.

The Deuils
reward to
the wicked
Oppreſſors.

And whereas they imprisoned their poore brother wrongfully, making him but to loose his earthly short liuing: they shall be sure I will imprison them rightfully and truly, and thereby they shall loose the euerlasting treasure and ioyes of the Kingdome of heauen.

Then said Dines, these goods and liuings that they so get, will be deerely bought, when they come to hell, and their wrongfull troubling & imprisoning of the poore whose goods or liuings they with hold, will bee then very costly vnto them. Therefore now, if they be wise, they will restore and repent whiles they may, for after their death they cannot restore and repent if they would.

Wrong-gotten goods will be deere wares in the end.

Theoph. Truely, this talke that you thought you heard betweene Dines and the Deuill, is now most wickedly practised on the earth, by wicked rich Oppressors, against the poore oppressed: but they were best leaue it, and repent such their vilde wicked practises, whilest they may: for if the Deuill catch them once into his prison of hell, they shall burne and be tormented in fiery flames for euer. For there is no ransome can redeeme them, no sureties can baile them, nor no money nor lamentation

mentation can preuaile them. But is there any more behinde of your dreame?

Eum. Yea that there is, Diues said furthermore. Oh that I were but on the earth aliue againe, I would neither powle for riches and wealth as I did, neither would I take care for any thing, but onely for my soule: for whosoeuer hath care to seeke for worldly goods, is altogether careleſſe for seeking of heauenly treasures: and whosoeuer hath that heauenly care of their soule, God will haue an earthly care of their bodie.

Theo. Diues did speake most truely heerein, and therefore it seemeth that those worldlings that rake so much after riches, neither care for heauen, nor yet regarde the words of Christ, whose counsell is the best of all other to be followed: and these are his words concerning the same, which are most necessary heerein to be marked and followed: *Yee cannot serue both God and Mammon. Therefore I say vnto you, be not carefull for your life, what you shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the life more worth then meate? Behold the foules of the aire, for they sowe not, neither reape, nor yet carrie*

Math. 6. The most necessarie counsell of Christ, that biddeth vs not to be carefull.

carrie into the Barnes, and yet your heauenly Father feedeth them. Are yee not more better then they? which of you (though he tooke thought therefore) could put on Cubite to his ſtature? and why care you then for rayment? Conſider the Lillies of the field how they grow: they labour not, nor yet ſpinne: and yet for all that, I ſay vnto you, that euen Salomon *in all his royaltie, was not arrayed like one of theſe.*

Wherefore, if God ſo clouth the graſſe, which is to day in the field, and to morrow ſhall be caſt into the furnace: ſhall not he much more doe the ſame to you, O yee of little Faith? Therefore take no thought ſaying: what ſhall wee eate, or what ſhall wee drinke, or wherewith ſhall wee be cloathed? After theſe things ſeeke the Gentiles, for our heauenly Father knoweth that you haue need of all theſe things.

But rather ſeeke yee the Kingdome of heauen, & the righteouſnes thereof, & all theſe things ſhall be miniſtred vnto you, &c. Herein appeareth, that God doth and will take ſuch care for his children, that liue godly and vertuouſly and ſeeke after the Kingdome of God, and that make ſmall account of worldly riches, that they ſhall want nothing that is neceſſary for them in this life. Conſider the dealing of worldly Fathers with their children: if their

children apply their bookes, ſtudie, and learning to bring themſelues to preferment thereafter, though their Fathers haue no neede thereof, doe not their fathers prepare meate, drinke, rayment, and all other neceſſaries in their ſtudying, for their getting of learning? then how much more will God our Creator and heauenly Father prepare for vs meate, drinke, and other neceſſaries, which yeerely, daily, and hourely doth increaſe them on the earth for our ſakes, if wee liue vertuouſly, and ſeeke the Kingdome of heauen, as he willeth vs? and yet wee ſhall haue the chiefe benefit thereof, and not God our Father any whit profited thereby: as the Schollers haue by their learning, and not their fathers.

Enm. How farre are theeues, oppreſſors, deceiuers, couſeners, inſatiable Gaipers, bribing Iudges, greedy Maieſtrates, Extortioners, falſe Officers, deteſtable Vſurers, and ſuch as heape Farme vpon Farme, great Fine-takers, and vnmercifull Rent-raiſers, from regarding of this rule, and from truſting of Chriſt, that thus doth teach and perſwade them? But becauſe they ſeeke not the kingdome of heauen, neither truſt to Gods caring and prouiding for them, but ſeeke to

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prepare for themselues according to their own fancie, yea and that by such meanes, as God hath flatly forbidden, and doth vtterly detest: therefore they are not the children of God, and so for that they are not the children of God. they must needs be the sonnes of Sathan: and seeing they haue not sought for the Kingdome of heauen, according to Christs lesson, they haue sought for the dungeon of hell, according to the Deuils desire, which they are most sure to finde, vnlesse they stay from their iourney, and leaue off the wicked way they walke in, and follow the sweet & comfortable doctrine of Christ before mentioned, and there with Diues they shall burne in endlesse torments.

Theo. A most dolefull and dangerous way, that such before mentioned doe walke in: these most viperous Vsurers, that sucke and deuoure at length their liuings to whome they doe lend their money vpon vsurie, shall not dwell in Gods Tabernacle, that is, the kingdome of heauen: for thus saith the spirit of God, by the Kingly Prophet Dauid: *Who shall dwell in Gods Tabernacle? hee that is innocent of his hands, and of a pure heart, and hath not put out his money to vsurie.*

Thus wee see that the Vsurers are excluded the Kingdome of Heauen, whereby they

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are sure to be entertained in the Kingdome of hell: so that here it is manifest, that Vsurie cannot properly be called a lending of money, but putting out of money. For lending of money is allowed by Christ, but Vsurie is condemned by the holy Ghost: for Christ saith *Giue to him that asketh, and from him that would borrow turne not away.* Therefore, lending is, where one doth borrowe, and the other lendeth freely, without receiuing any thing againe, but onely the thing lent: but the easiest Vsurer that is, receiueth more gaine then he lendeth, and therefore vsurie & lending is not all one. And for asmuch as whatsoeuer is contrarie to these words of Christ, *Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them.* Is not this the law of God? then Vsurie is contrarie to the law of God, and so the Vsurers doe against the law of God, for if the Vsurer himselfe, through great necessitie, should be driuen to borrow money, he could be content to borrow it freely, without paying any thing againe but onely the money lent. But hee would be loath (if hee might haue it otherwise) to pay ten, twenty, thirty, forty, yea, threescore or fourescore pound, for the loane of one hundreth pound in one yeare,

Vsurers excluded the Kingdome of heauen.

Vsurie and lending of money is not all one. Math. 7.

Lending money for gaine proued Vsurie.

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as many needy hath bin driuen to pay, and as many deuiliſh Vſurers haue receiued. Wherefore becauſe Vſurers do as they would not be done vnto, therefore their Vſurie is contrary to the documents of Chriſt, and then it muſt needs be according to the doctrine of the Deuill, and they that doe according to the Doctrine of the Deuill, muſt needes be the children of the Deuill, and the habitation of the Deuils children muſt needes bee in hell.

And thus are Vſurers prooued the Deuils children, and the inheritors of hell. May not they be glad, that haue increaſed or gotten together ſuch a deale of money, that they haue purchaſed hell withall? They will ſay when they are in hell, woe worth Vſurie, that euer they vſed it, or knew it?

Vſurers proued the Deuils children.

Eum. Let Vſurers take heed, leaſt they come into hell, where Diues is: what a great diuerſitie there is betweén the Godly man and the Vſurer! The intent of the Godly man is only to profit his needy Brother, with the lending of his money: but all the drift of the Vſurer is only to encreaſe his owne gaine & ſubſtance, yea, though it be with the loſſe of his lands & liuing, and to the vtter vndoing and impouerishing of his needy neighbour, or pretended friend.

Marke the difference betweene the Godly lender and the Vſurer.

friend. One example more I will tell you, to the better proouing of this my saying, assured that theis are moe such, and to be supposed by common bruit, but too well knowne and felt by daily tryall.

A certaine Vsurer, knowing that a Gentleman not farre from him, had a proper lining wherat his mouth watred: on whō he fawned as a friend, but at length he found as a foe.

Which Vsurer sent for one to speake with him, as hee knewe to be very great with the said Gentleman: to whome when he came he saide, I perceiue you are acquainted with such a Gentleman, whome I loue, better then he thinketh, and for the good will I beare him (tell him that I haue foure or fiue hundred pounds to pleasure him withall (if he need) and that within an houres warning: The man hearing this, gaue him hearty thanks in the Gentlemans behalfe: and after when hee had tolde the same tale to the saide Gentleman, he thinking that all had bene gold that glistered, was very glad thereof, and said: I meane to trouble him for two hundreth pounds shortly, for I thinke I shall haue occasion to vse it.

Then soone after the said Gentleman went to the Vsurer, and gaue him thankes for his

gentle

gentle curteſie offered to him vndeſerued: and ſaid, Sir, where you offered to lend me fiue hundred pounds, I am come now vnto you to deſire you to lend me 200. pounds, which I hope will ſerue my turne at this time.

Then ſaid the Vſurer; Forſooth yee ſhall haue it, and more if you will: Nay, ſaid the Gentleman, two hundreth pounds will ſatiſfie me, therefore I meane to borrow no more: Well, ſaide the Vſurer, I am content you ſhall haue it: Yea, but (ſaid the Gentleman) what intereſt ſhall I pay for the hauing therof a twelue month? to whome the Vſurer anſwered, I would not haue you thinke, but that I lend you my money more for loue then for gaine: Marry, if you will giue ten pound in the hundred, as the ſtatute doth allowe, I will not refuſe your gentle curteſie therein.

Then the Gentleman ſaid, I will not onely giue you that, and more, with a good will, but alſo I will put in two ſufficient ſureties, beſides my ſelfe for the paiment therof: Na, ſaid the Vſurer, I credit you ſo well, that you ſhall haue it without any ſuch ſureties, for I am loath to take any ſurety, whereby it ſhould be knowne that I lend money vpon gaine, and that you ſhould be driuen to borrow any money: marie this you muſt doe (ſaid the Vſurer)

ter (because we are all mortall, and perhaps they that come after you will not haue that honest good meaning that you haue) you shall assure vnto me and my heirs, such a Farme which lieth not farre hence, with a condition or promise, that if the money be repaied at the day appointed, the said bargaine and gift to be void.

The Gentleman hearing this, began to pause at the matter, and could not tell what to answere therein, (for the thing that he should haue thus assured, was better worth then a thousand pound) Gentleman saide the Vsurer, I perceiue you haue me now in suspition, I am sorry that you mistrust me, especially, seeing that I meane so much good vnto you: Then said the Gentleman vnto him, Sir, if you were my enemy, as you pretend to be my friend, if I pay vnto you your money at the day appointed, you can take none aduantage of me, neither doe me any harme. You say most true said the Vsurer: the clause of Prouiso in the writing doth binde me from that: this assurance that I desire of you, is to make you carefull to keepe your day, and not that you shall haue any harme, if you breake your day. The Gentleman hearing this thought no harme: so that the money was

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paide, and the assurance was made, sealed and deliuered.

Theo. I thinke long to heare, how the craftie Vsurer did handle the simple and well meaning Gentleman in the end.

Eum. Homely enough I warrant you: the simple Gentlemen thinking no harme, and taking the Vsurer to meane friendly, tooke the lesse regard of the very day of payment of his money: so that he came to pay his money two or three daies before the due time, and so tendered it to the Vsurer. To whome the Vsurer saide; Gentleman, as I haue meant truly to you, so I pray you deale plainely with me: I maruell what you meane to offer mee my money before my day and time: I haue of you but ten pound in the hundreth, which if I should receiue before the whole yeere be expired, I should runne into the lapse of the law, and in danger of Vsurie: Therefore, though you meane me no harme, yet I will auoide the mischiefe: what man? your day is not yet this fortnight (said he) but if you come a fortnight after your day, you need not mistrust me. The Gentleman being so light of credit, and trusting the Vsurer more then he had cause, take his leaue of the Vsurer and returned home with his money, and after

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he came to render his money to the Vsurer, when indeede his day was past, saying: Sir heere I haue brought you your money, therefore I pray you let the assurance betweene you and mee bee cancelled. Nay Sir said the Vsurer, you owe mee no money, and therefore I will take none of you, the money is yours & none of mine, and the land is mine, & none of yours: your day is past therfore fare you wel. Sir said the Gentleman, I hope you will not serue me so; then saide the Vsurer, I meane to serue you so, and if I doe you any wrong, mende it which way you can; and thus this most deuilish Vsurer entred on the Gentlemans liuing, and so kept it, and had it, to the great hinderance and almost vndoing of the Gentleman, his wife, and his children.

Theo. Oh that Magistrates and Rulers would busie themselues to smell and finde out such Cut-throates, and redresse such vnmeasurable enormities: who would thinke that such things should be practised and permitted especially in a Christian commonwealth?

This example doth verify my former words, shewing to what end Vsurers doe lend their money, and what difference there is betweene

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the Godly lender and the deuelish Vsurer. Do not you thinke this and all such Vsurers doe trauaile apace to hell where Dines is, and that they shall purchace the doleful dungeon of hell, with the money and goods that they get thereby?

Eun. Yea truely, and I feare they run so fast thither, that they will not once looke back vntill that they be in hell. God of his mercie giue them grace (if it be his will) that they through repentance and restoring such euill gotten goods may auoyd that doleful & damnable pit here in this life, while they may: & these deuelish Vsurers are not the children of God, because they take not God to be their Father, in that they depend not vpon him, to finde and relieue them, but as wicked bastards mistrust his fatherly promise, trusting better to their own deuelish and sinister practises. So greedy Farmers that heape Farme vpon Farme (not caring whome they thrust out so they get in) take not God for their Father, thinking they should be starke beggers if they should not trust to them selues, but depend vpon him: And so being the Children of the Deuill, they seeme to runne to hell as fast as the rest: nay I feare they strive which of them shall come first to hell.

Greedy and wicked farmers procured the Deuils Children.

Theo. Wherefore whosoeuer of them shall come to hel first will think they come to soon, & who soeuer come thither last, will thinke they come soone enough. There are such a sort of greedy guts on the earth, that thinke belike that they shall not haue enough to liue on during their life though they haue twenty mens liuings, and a thousand mens riches, else I thinke they would not daily gather so greedily as they doe, yea, and when they are of such an old age, that they know assuredly they cannot liue long. What say you to him that was aboue threescore yeares of age that laid out two hundreth pounds as a fine for the lease of a Farme, the lease whereof, would not be expired of almost seauenscore yeares after.

A fine paid for a Farme 40. yeares before hand

Eum. Marry I say, he was like to bee none of the Children of God, but rather one of the Sons of Sathan: he had beene better to haue cast that money downe the Channell, for then perhaps some poore body might haue had part thereof, for neither hee nor his Childe nor yet his childes childe, is like to inioy that lease, neither haue any commodity thereby, for I thinke fewe would bee so fond as to buy his interest therein, being so long to come. O what mad men are they, that pay so

so much afore hand, for such earthly linings as shall neuer come to their hands, and which their children and childrens children shall neuer enioy, and will not giue to the poore one small portion, (which they lend vnto the Lord) whereby they shall enioy an euerlasting inheritance in the kingdome of Heauen, the assurance whereof they are most sure to haue immediatly after their death, which perhaps will be within a yeere, two or three, or not very long after the laying out of their money: truely I thinke the day of iudgement will be before that lease begunne for which he paid the two hundreth pound.

Theo. Surely I am of your opinion, which I can shewe by good and probable coniectures, and though it be not meete for vs presumptuously or arrogantly, to search or iudge when the day of iudgement shall be, & though Christ saith, *Of that day and houre knoweth no man, no, not the Angells of Heauen, but my Father onely.*

Yet I hope (if not curiously) wee may coniecture by the conferences of the Scriptures and times, with other signes and tokens touching the yeere or time thereof, whereby wee may make vs the more readie against his comming, and also feare vs

the more to offend. Besides, if the time be short (as it can not be very long) it may make vs leaue building such sumptuous, vaine, and costly houses: yea, and not to prepare or lay out so much money for lands or worldly liuing for our children or posterity, but to imploy it to better vse, & vpon charitable workes that may doe vs good.

Eumenid. Then I pray you (if it be not troublesome vnto you) to shew me some coniectures when and how long you thinke it will be to the latter end of the world?

Coniectures of the latter end, or day of iudgement.

Theoph. I were very vncourteous if I would not, seeing you haue taken paines in reuealing to me; such a long discourse of your dolefull dreame of the Deuill and Diues. First as God created both Heauen, and Earth, and all things that are therein in sixe daies, and rested the seauenth day and hallowed it: so it may be gathered, that Adam and his posteritie, shall continue on the earth but sixe thousand yeares.

And as God rested the seauenth day from his labours, so after the sixe thousand yeares it is like that the children of God shall rest from their labours, in the endlesse ioyes of heauen. Now to approue this the better by the ancient Prophesie of Elias, it appeareth

reth that the world shall continue but sixe thousand yeares.

Two thousand vnder the law of nature, or without a prescript law: two thousand yeares vnder the law writ, that is, the lawe giuen by God to *Moses*: and two thousand vnder the law of Christ, that is, the holy Gospell. And further, Saint *Peter* seemeth to agree with the same, who saith: *That one day is with the Lord as a thousand yeares, and a thousand yeares as one day.* In lib. Rabbin cap. 1. 2. Pet. 3.

So that creating the world in time, that is in sixe dayes, there by sixe dayes creating of the world, may signifie sixe thousand yeares continuing of the world after. And to make it better appeares, that S. Peter wrote this, concerning the continuance and end of the world, applying euery day of the creation, to a thousand yeares in the continuation, or vntill the consummation of the world, he a little before in his Epistle, doth as it were propheſie, that such mockers shall be in the latter daies, as shall ieſt, and as it were deride at such as speake of the coming of Christ to his iudgement: seeming by their words, as though there would bee no such thing. And these are his wordes concerning that matter that doth follow.

This vnderstand (saith he) that there shall come in the last daies, mockers which will walke after their owne lusts, and say: where is the promise of his comming? for since the Fathers dyed, all things continue in the same estate wherein they were at the beginning. This they knowe not (and thus willingly) that the heauens a great while agoe were, and the earth that was in the water, appeared vp out of the water. But the heauens verily and the earth which are now, are kept by the same word in store, and reserued into fire against the day of iudgement, and perdition of vngodly men.

And then follow these words, wherein he compareth a day of the Lord to a thousand yeares, saying.

Deerely beloued be not ignorant of this one thing, how that one day with the Lord is as a thousand yeeres, and a thousand yeeres as one day: the Lord is not so slacke to fulfill his promise, as some men count slackenesse, &c.

Heere it doth seeme by the former and following words of S. Peter, that euery day of Gods creating of the world, dooth signifie a thousand yeeres of the continuation of the world, which six thousand yeeres seemeth to be the longest that the world can continue. But that the time shall be shortned, and not

last so long, it is manifest by the words of our Sauiour Christ, who saith: *But for the chosens sake these dayes shall be shortned.* Now let vs consider of likely coniectures concerning the shortned time. Christ saith also in the same chapter: *As in the time of Noe, So shall the comming of the Son of man be: for as in the daies before the flood, they did eate and drinke, marrie and were maried, euen vntill the day that Noe entred into the ship, & knew of nothing til the Flood came, and tooke them all away: so also shall the comming of the Sonne of man be, &c.* Math. 24. Math. 24.

Now as the people in manners and in wickednesse, in the latter end before the fire, will bee like in manners and doings, to the people at the time of the flood: so it may bee coniectured; that the first time to the flood, and the last time to the fire, in quantitie of yeeres, may likewise agree: as thus. There was a first Adam by whome all the whole world was lost and perished: also there is a second Adam (which is Christ) by whome also the world (they that beleeue) are saued: now as it was 1656 yeeres from the first Adam, by whome all the world was lost, vntill the destruction of the worlde with waters; so is it not vnlike, but that there will be the

like time, that is, one thousand fixe hundred fifty and fixe yeares, from the second Adam Christ, by whome they that beleeue shall be saued, vntill the destruction of the world with fire; that coniecture is not very vnlikely. Marke also how neere an other coniecture doth agree vnto this. Christ being our head, dwelled heere on the earth, vntill his death, thirty and three yeares and three monthes, or more: that is as much as from Christmas, the time of his natiuitie, vntill Easter following, the time of his passion or death.

Now as Christ being our head, remained thirty and three yeares on the earth, and something more, vntill he ascended into Heauen; then it is not vnlike, but that we being his members, shal remaine thirty and three yeares and something more heere on earth, from the birth of Christ our head, vntill we shall come to that glorious and euerlasting Kingdome of Heauen.

And thus, if we account the thirty and three yeares that Christ remained heere on the earth, to great yeares, called of some *Anni Apostolici*, euerie yeare signifying fifty yeares, then we may easilie perceiue that the same doth amount to a thousand fixe hundred and fiftie yeares: for three and thirtie times fiftie

is sixteene hundred and fifty, and the odde monthes may be applyed to the other sixe yeares. so that this latter coniecture doth not much disagree in time from the former. Which coniectures if they be true (whereof there are many more to be gathered) then the end of the world is not very farre off, and so from this yeere one thousand six hundreth and ten, it seemeth not to be past forty yeares to come.

And if this be the time that Christ said should be shortned, then the time threatned or presaged, the yeare of one thousand fiue hundred eightie and eight, by the great coniunction in Aprill, of the two mightie and highest Planets, Saturne, and Iupiter, may be a great warning to vs.

Daniell doth describe the foure Monarchs of the world, and sheweth the Romaine Empire to be the fourth and the last. Now as there was a great coniunction betweene these two (afore-said) Planets in the latter part of Pisces, a watry triplicity, about the time that *Pompey*, and *Iulius Cesar* did striue for the Diadem, or for the chiefe Imperiall rule: and as the first comming of Christ was within fiue or sixe yeares after that great coniunction; so this great coniunction, being

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in Aprill aforesaide, in the latter part of Pisces, the last of the 12. signes, and a watry Triplicitie likewise may presage the end of the fourth Monarchy, or chiefe Imperiall rule of the world. And as the first comming of our Sauiour Christ, was within fiue or sixe yeares after that said great coniunction: so the second comming of Christ, may likewise be within a fewe yeeres after this said great coniunction, which *Iob. de Regio Monte*, by his Verses, or some other learned man that wrote them before him, doth thinke, will either happen about the yeere of our Lord 1588. (which will be fiue yeeres after this great Coniunction) or else that in the same yeere, or about the same time, there will be some great alteration, and as it were all things in the world turned vpside downe.

Reade Harnies Astrologicall discourse of the saide great coniunction.

En. Though Iulius Cæsar got the Imperiall victorie about the great Coniunction, and though our sauiour Christ was borne within 5. or 6. yeeres after, yet that maketh not, that at this great Coniunction (though it be in the same place) shal be the end of the Roman Empire, or fourth Monarchy, neither that the second comming of Christ, shall be soone after the same: for it may be at their next Con-

iunction

function in the same place.

Theo. Nay that it cannot, for there will be no such coniunction in that place againe in seauen hundred yeares, and almost to eight hundred yeeres, so that if it should be so long before the second comming of Christ, then the world should continue a great deale more then sixe thousand yeeres, and so the time or yeeres seeme to be lengthned (and not shortned) and also thereby the former coniectures should be of no force. And besides all this before mentioned, if the signes and tokens that Christ said should be before the end of the world, may be a testimonie to vs, then surely the end is not farre off, for Nation doth now rise against Nation, and Realme against Realme. There hath beene and daily is, great pestilence, hunger, and earth-quakes. Nay strange mooving of the earth out of his place: yea, and rayning of Corne or wheat, such as hath not commonly beene heard of, with diuers other wonderfull strange signes and tokens shewed vnto vs daily: yea, I thinke more then was euer heard of in any age before. And was there euer more Treason or Treacherie vnder pretence of Friend-ship then now? and dooth not euery one almost hate one another? Math. 24.

yea,

yea, and wickednesse doth so abound, that charity waxeth colde: nay, is almost quite frozen. Besides all this, the pure Gospell of our Saujour Christ, doth begin meruailously to spread by preaching, and almost through the whole world, which is an infallible token that the last end doth drawe neere, for Christ saith: *And this glad tidings of the Kingdome shall be preached in all the world, for a witnesse to all nations, and then shall the end come.*

Eum. This that you haue told me is sufficient to put vs in minde, that the terrible day of iudgment is not farre off: a ioyfull day for the Godly, but a fearefull day for the wicked: yet many wicked and vaine earthly worldlings, doe neither regard it or beleeue it.

Theo. you say true, for the most part of our liuings doe shewe it, and some with their tongues doe affirme it. A certaine man being aboue foure-score yeares of age, chaunced to be in company where this matter was debated and talked vpon. Which when he heard, he called them fooles, and said, they prated and talked they knew not what: it may be a thousand yeares hence (quoth he) for any thing that the wisest of you all doe know, and I warrant, it will be a good while before that

Matth. 4. Read for better instruction herein, the book of the latter endor second coming of Christ.

Marke the vndnesse of an old man.

that day doth come. To whome one answred: Father, I pray you tell me how old are you? Mary said he, I am aboue fourescore yeares of age: how long doe you thinke you shall liue said the other? Forsooth said he, I am so crooked and euill, that I thinke I shall not liue a twelue month, I looke euery day when I shall die.

Then said the other againe seeing you your selfe thinke you shall die so soone, then what need you stand in defence, that the day of iudgement is so farr off? you are not like to see it, & therefore you shall be neuer the better, though it be neuer so far hence. For if you die the seruant of God, as you do hope, then you will not care how soone it would be. Then said the old man, you say true: I pray God (said he) I may die in the faith of Christ and repent my sinnes, and then the sooner it commeth, the better for me. Well, Sir, I wil now trouble you no more, if you haue made end of your dreame.

Dives. Nay sir, though I haue almost done yet I haue not done all. Then Dives said further, if I were on the earth again. I would not weare such curious and rich cloathes as I haue wearne, neither regarde to goe in a nie Dawdy geare: for they are but intoi-

cers

Gawdie geare inti-cers to ini-quitie and procurers pride.

cers to iniquitie, and procurers of pride (as they that weare them, know in their consciences well enough.) Let me see if they that vse to goe gaudily, and that weare new deuised Garments euery day, if they can tell or remember what fashioned or colored garments they did weare a dozen yeeres since? I might oppose some, with seauen or right monthes since) then how mad or fond are they, that for such vaine toyes that last so small a while, and that are so soone out of their memorie, will hazard themselues thereby, to weare the terrible and dreadfull garments of Gods curse, imbrodered with the vnquenchable flames of hell fire, which they can neuer put off nor neuer forget?

Oh! what if they had bestowed the one halfe thereof vpon needfull Garments for the poore, should they not haue good Garments enough to weare? Yes I trow, yea and some of them should haue more then they should need: yea, and more then euer should doe them good. Whereby Christ and his blessed children would haue bid them goe into the Kingdome of Heauen: whereas they bestowing all vainely and vpon themselues (without sorrowfull repentance and amendment of this life) shall bid them goe into hell

as the cursed Children of the Deuill. Yea, said the deuil thou canst giue them good counsell where they cannot heare thee, but thou couldest not follow this counsell, when it might haue done thee good. Wherefore, as thou art one of my hellish Children, because thou wentest so proudly, and diddest giue nothing to poore Lazarus, which lay at thy gate, therefore they shall also be my hellish Children, vnlesse they repent, because they walke proudly, and regard not the poore, yea, and so Peacockely, and with such broade monstrous and disguised ruffes, one of which ruffes doth coste them more, then would buy twenty good sufficient shirts for the poore: which Ruffes I will willingly giue them leaue to weare as long as they liue, but they will doe them no good when they are once come into hell, vnlesse it be to make the fire greater, to put them to more torments and paines. Then said Diues, I was maruailous proud, and wore sumptuous apparell when I was aliue, and many moe besides me. But I neuer kenw that any did then weare any such ruffes, as it seemeth now the people vsually doe weare.

Diues a hellish childe because he went proudly, and disdained poore Lazarus.

Great ruffes whereof one might buy twenty shirts for the poore.

The money that some one of these Ruffes doe coste, would (I perceiue) cloath a man that would

would be satisfied with sufficient from the top to the toe. Then said the Deuill, may some of their bands and ruffes, that are neither Lords, Knights, nor Esquires, no nor haue the lining of a Gentleman: doe cost so much, that three or foure poore men might be sufficiently cloathed therewith. Then said Dives, Oh what shall become of that necke that hath more bestowed on a Ruffe for it bauinely, then would serue two or three for their whole bodies needfully, honestly, and decently; Truely, vnlesse they repent & amend and cry God earnestly mercy for these their great & monstrous ruffes on the earth, they shall haue the skinne of their neckes scorched and gathered together, bespangled with the burning and fiery flames of hell fire, from which these monstrous ruffes (though they be neuer so thicke or broad) can not defend them nay, they will be manifest witnesse against them.

Before saying against such wearers of Ruffes.

Theo. If Dives were aliue againe, I thinke he would weare no such ruffes: but proceed on.

Eumenid. Then said Dives, if I were on the earth againe as I was, I would be sure owe nothing on my selfe, neither weare any thing but that should be very needfull. I

may

may be so saide the Deuill, but I scantly be-
leeue thee, but though thou shouldest doe so,
thou shouldest hardly or neuer bring thy wife
to doe so, for she would haue that that must
please her fancy, as well as that that must sa-
tisfie her necessitie.

Oh there be many fine curious Dames on
the earth, whose fingers being dasht ful of gold
Ringes must needes now and then dash their
maires on the lippes withall, to let their teeth
bleede, or to make them weare their Mistres
marke on their face.

If there be any other commodity in the wea-
ring of these rings, it is to puffe them vp in
pride, and to haue a vaine glory in themselues
whereby they become my diligent seruants.

But if one of these dainty Dames (that
weares so many needlesse rings on their fin-
gers) doe see a poore silly soule lying naked in
the streete, shiuering with cold, & almost dead
with hunger, they will rather suffer them most
miserably to die with hunger, then they will
giue them one of the worst ringes they haue to
weare: nay rather some of them will turne
their faces from him, or looke disdainefully
on him, and so goe their way, without giuing
him one penny, or any succour at all, nay per-
harpps they will chide him though they giue

Curious dames, th
haue their fingers dasht full golde ring

him nothing.

wise saying of Dives.

Then said Dives what Fooles are they? their fingers would be wel enough & warme enough without Rings, but the poore soule in the streets is well enough and warme enough without food or raiment: so that the giuing one of these needlesse Rings to their poore Brother, would helpe him, not hurt them: feede him, not famish them: cloathe him, and not vncloathe them: and perhaps might saue his life, and thereby procure the fauour of GOD: whereas their vncharitable keeping one of these vaine and needlesse Rings may worke the death of their poore Brother, and bring to themselues the great indignation of GOD, and so the losse of the Kingdom of Heauen.

darke.

And then they will say: Woe worth these Rings that euer we did weare them, and woe worth these Rings that euer we saw them.

Then said the Deuill, well Dives well, though thereby they loose the fauour of God & the Kingdome of Heauen, yet thereby they shall get my fauour, and the dungeon of Hell, where they shall be tormented for euer in vnquenchable fire, where they shall be sure of gnawing and gnashing of teeth enough.

Before this well.

Then

Then shal they see that their vaine, proude, and vncharitable wearing of their Rings on the earth did not so much please them, but their euerlasting burning in Hell fire will as much displease them: and their vaine turning and fidling on their Rings about their fingers on the Earth, did not feed their fond fancy so much, but their howling and crying in endlesse tormentes of hell will discomfort them as much.

Theo. Truly it greeueth me, to see that the people should be so vainely minded, and to haue such a pleasure in the wearing of their gold-rings (as Diues said) to their endlesse destruction. such wicked worldlings are they, both careleſſe of Heauen, and feareleſſe of Hell, that keepe and hoorde their Gold and their money in their coffers, purposely to burie them worshipfully withall, or rather for a vaine ostentation after their death, being of no great calling, but rather of a high minde then of a high degree: suffering their poore needy neighbours to loose their commoditie, or to liue in miserie, rather then they will giue, nay lend them (yea, though it be vp... good assurance) a small portion thereof, which would neither hurt nor hinder them, if they should

Carefull keepers of their money to bury thē withall.

neuer haue it againe, vnlesse it be a hurt or hindrance to lacke a little of their vaine glorious Funerals, whereby God knoweth their poore dead Carcasse had neither pleasure nor profit: which money, if the theefe chance to catch and goe away withall (as such a hoorder for their buriall hath beene once serued at the least) then it is well enough, so that the poore haue none of it to doe them good withall: and yet while these vaine persons are aliue, they must be counted neither proud nor pittilesse, But they that haue a care to be counted worshipfull by their buriall, and are desirous to haue glorie when they are dead: then it cannot sincke into my head but that they are both proud and stately minded when they are aliue.

Marke this.

Eum. That is most true, but these are farre from the following of Christ. For if they that are carefull of their mortowes meat (which is necessarie for them) doe contrarie to Christ his worde, then they that are carefull of glorie at their buriall, and keepe their Golde in their Chestes for that purpose, are farre from following the worde of God.

Theo. No doubt of that: how full is the world of such vaine headed persons? There

are some of so proud a heart, and disdainefull a minde, that no poore body may trample in their house, or scant be suffered to sit in their porch: Yea, and some Mistresses are so proude and disdainefull, that forsooth the friends or kinsfolkes of their seruants may not once come in their houses to walke with their seruants (much lesse with themselues) for they must be mewd vp in their chamber as vnworthie to be in their company, or else to talke with them, yea, though their farde seruants friends be better borne, and keepe better houses then they.

Disdainefull and proud persons that must not haue the poore sit in the porch of their house.

And some are so stately harted, and disdainefully minded, that they will not giue a little fire or water: Nay, what will you say to such disdainefull women, that are so cleane bereaued of good nature and charity, that forbid their owne sisters to fetch fire or water, at their houses? which are two of those elements which GOD hath Generally giuen throughout all the world both to poore and rich: which most necessarie elements if God should with-hold from these proud and disdainefull persons but a small while, they could not be able to liue: and yet like most vilde wretches they can be content to with-holde the same from their poore Neighbours, or

Proude and disdainefull persons that refuse or forbid fire and water vnto their poore neighbours.

their owne naturall Sisters.

Enm. Marry I say that such proud and disdainefull persons, that denie a little fire or water to their neighbour or Sister, doe not vse commonly to giue peeces of gold to the poore hungry and naked soules, whome they see sitting or miserably lying in the streets but their proud hearts and disdaineful minds when they come into Hell, into the Deuils handling, will be pluct downe well enough: and whereas they are Churles of their fire on the Earth, the Deuill will not be a Churle to them of his fire in Hell: and whereas they are niggardly of the earthly water to their poore neighbours on Earth, GOD will be as niggardly to them of his heauenly water, when they are in Hell: nay they shall not haue one drop of his merciful water to quench the fire or burning heat of their tongue, be their moane neuer so great, or crie they out neuer so much. But now marke the end of my dreame.

Theo. I will giue eare vnto you with a very good will.

Enm. Then Dives saide: How happie was Lazarus estate on the Earth, for all his pouerty and painefull soares: and how vnhap-

pie was my state on the earth for all my riches, wealth, and prosperity?

His poore and beggerly estate, through patience hath brought him now to be full of heauenly riches; and my rich sumptuous estate through my pride and vnmercifulnesse, hath made me now full of hellish pouerty.

Yet the earthly worldlings thinke, that there is nothing worser then beggery or pouerty: and nothing better then worldly wealth and prosperity. But I haue found it otherwise and cleane contrary.

Worldlings thinke nothing worse then pouerty and beggery.

Marke the madnesse and fondnesse of these worldlings, they can be content to be very poore, and very beggers, for the space of three or foure yeares, or rather more, to be an earthly Lord, or Duke all their liues after, which cannot last long, and whose estate cannot be without grifes and other troubles: but they cannot be content to be poore and in beggerly estate for the tearme of this short life, to haue a most ioyfull kingdome in Heauen for euer, where is nothing but felicity, pleasure, comfort, mirth, and more ioy then mans heart can thinke.

If Christ had thought the rich mans state to be best, he would not haue bene so poore as he was

was, nor haue such poore beggerly men about him as he had, neither would he haue bid the rich yong man to sell all that he had, and come and follow him.

Say he thought it was a most dangerous and perillous estate, or else he would not haue said: *It is as hard for a rich man to enter into the Kingdome of Heauen, as for a Cammell to go through a needles eye.*

Then said the Deuill, yea, but all the preachers on the earth, cannot make the rich beleeue it, neither make them sell halfe their goods and to giue it to the poore.

And they should sell all that they haue, and giue it to the poore, and thereby become poore themselues, if they liue as impatiently, enuiously, idely, and sinfully as doe the most part of the poore (especially the most beggarly sort) they may hap to be shut out of heauen from poore Lazarus, and to be thrown into hell with thee Diues.

Atonay he so (said Diues) but if the poore could consider it, their state is very happy and most necessaris for them. For, their hunger might make them call to their heauenly Father for foode: their nakednesse might make them pray to him for cloathes: their griefes and sores might make them call to him for

health

health and helpe, or for the guift of patience therein: their lying in the streete without houses might make them looke vp to Heauen, where they haue houses prepared for them, and earnestly thanke God therefore. and their pouerty might cause them to reioyce, that they haue their riches laide vp in heauen.

And so by this their patient pouertie, (if they repent their sinnes, and beleeue that they shall be saued onely by the death and passion of Iesus Christ,) they are sure to possesse the endlesse Kingdome of Heauen, and to auoid this most dolefull dungeon of Hell, where I am.

Therefore if I were on the earth againe, as I cannot, I would haue a poore estate to chuse: for riches procure pleasure, and pleasure increaseth sinne, and sin bringeth Gods vengeance, and Gods vengeance bringeth damnation, and damnation bringeth hell.

Therefore they that are rich, vnlesse they be plentifully indued with that feare and grace of God, (as many great and rich men haue beene) are in such a dangerous estate as they little thinke of.

Then said the Deuill, & many of the poore & beggerly sort, considering their impatience,

spight

spight, enuy, and malice are in a more dangerous state then they thinke of.

For their pouerty and paine maketh them impatient: their want maketh them weepe: their hunger maketh them howle and crie: their misery maketh them mourne: and so through this their worldly care, I graunt many of them doe cleane forget GOD and take not him for their Father, and doe not onely with themselues out of the world, but also do rid themselues out of the world by cutting their throates, and hanging themselues: and by diuers other meanes which is no small ioy vnto me.

For though this their wicked liuing, and desperate deathes, they are mine owne dere Children, and none can take them from me, when I haue them once in Hell.

Then said Dines, belike they thinke that all their cares, pouerty, miserie, and trouble is ended, when this their life is ended, but that is not so, (but onely the Godly and faithfull Children of GOD) for whosoeuer dieth impatiently, vnfaithfully, sinfully, and desperately, (whether they be poore, or rich,) though their earthly troubles, miseries, and calamities doe end, yet then their euerlasting sorrow, care, and woe,

griefe

griefe and most extreame torments in hel, doe beginne.

So that whereas they thinke by their death they goe from paine to ease, they goe from a sweet short comfortable sorrow, to a most terrible, and vnsufferable endlesse woe and torment.

Therefore they that be aliue on the earth, may reioyce and be glad, though they haue neuer so great a pouerty, trouble, misery or calamity: for that is but short, and can last but a while. but if they once come hether to be where I am, then their most intollerable paines, shall neuer cease, nor the fire that shall burne them can neuer be quenched.

Oh that my torments and paine (said Dines) might haue an end, or be ended in time: then I should thinke my selfe most happy:

Oh that I might be in Hell but so many yeares, as the greatest Barne in a Countrie would holde Corues of Wheat, nay, rather then faile, Mustard Seeds, for then at length (though it would be vnreasonable long first) I should come out, and be released: but alwaies to be burning in the fire of Hell, and neuer to come out, what a thing is it and what a dolefull case am I in?

Ah woe is me, woe is me, that euer I was

was borne: fie on all my earthly riches, fie on all my earthly prosperity: fie on all my earthly ioy and pleasure: woe be to the time that I was vnmercifull to poore Lazarus which hath brought me to this endlesse woe in the fiery flames of hell, where my paines shall neuer cease and my torments neuer end.

These are the last words that me thought Dines did speake. And so I haue declared to you my whole dreame of the Deuill & Dines.

Theo. The dolefullest dreame that euer I heard: they that doe heare it as I haue heard it I hope will feare hell, as I meane to feare it:

Eum. I thanke GOD, which made me to dreame it: for euer since, I detest all sinne and wickednesse: and as for worldly riches, pleasure, honour, possessions, & promotions, I doe not regarde; but all my care is to please GOD, and that I may end my life repentantly, and faithfully, and to trust onely to be saued through the merits of my Sauiour Iesus Christ, whereby I may attaine after this life to the ioyes of heauen, where poore Lazarus, and all other the Children of God, shall rest and raigne for euer.

Theo. I thanke you most heartily for telling me this your strange and true dreame: I was wont to teach you, but now you haue

meruei-

erueilously instructed me, thinking verily rough your telling me this your dreame, t I shall despise this world the more, and end God the lesse: and furthermore, feare come to that terrible place of hell, where iues and the Reprobates shall be in most treame torments for euer.

Eum. The Lord keepe vs from it.

Tho. Amen.

FINIS.

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